A H. Cuningham.

Serious Enquiry.

INTO, AND 4325 ee

Certain producing of, Plain and Expreſs

Scripture Proofs,

THAT

John Baptiſt did as certainly Baptize

INFANTS

When he Adminiſtred

BAPTISM

TO THE

Church of the *JEWS*, as the Adult.

WITH

An ANSWER to ſeveral OBJECTIONS,

But eſpecially of theſe two, Their Coming to him, and Confeſſing their Sins when they Came.

And Scripture Proofs that *John's* Adminiſtrations were for a farther Accompliſhing, to that People, the Covenant made with *Abraham*.

And likewiſe that Children, Infants, Iſſue, Seed and Off-ſpring are Synonimous Terms in the Holy Scripture.

And the Confirmation of the Truth, with various Arguments grounded upon Expreſs Texts of Scripture.

By *Joſhua Exell*, Miniſter of the Goſpel

LONDON, Printed for *R. Man*, and are to be ſold by many Bookſellers in *London*. MDCXCIII.

4325. ee. 6.

A

Serious Enquiry

INTO, AND

Certain producing of Plain and Express

Scripture Proofs,

THAT

Jesus Christ did as certainly Baptize

INFANTS

When he Admitted

BAPTISM

Church of the [illegible] as the Adults

WITH

An ANSWER to several OBJECTIONS

But especially of these two, The[y] Coming to him, and

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And Scripture Proofs that Jesus's Administrations were for a

further Accomplishing, to that People, the Covenant made

with Abraham.

And Shewing that Children, Infants, Seed and Off-spring

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And the Confirmation of the Truth, with various Arguments

grounded upon Express Texts of Scripture.

By Stephen Beach, Minister of the Gospel

LONDON. Printed for R. New, and are to be sold by many

Booksellers in London. MDCXCIII.

To all the Lovers of Truth and Peace among Christians.

Men, Brethren and Fathers,

THE Truth of Infants being real Members of the visible Church, and Subjects of the great Ordinance of Baptism, have been maintained both by pen and practice of them that have been famous in the Congregation, and men of Renown, both for parts and piety; and this at all times, and in divers manners and ways; and what is here presented to your view, is but a mite cast into that treasure; wherein they that have been rich with grace and gifts, have cast in much, and the Widows two mites was not despised, but observed and commended by the Lord Jesus, Luke 21. 2, 3. As to them that cannot contain, but must manifest their dislike of it, I shall endeavour to speak a few things in answering their Objections that are made, or may be supposed to be made, and leave the whole Issue to the blessing of God Almighty, whose Will revealed in his Word, I have desired to search for the whole of it.

First, Some may be ready to object against what is here written, and say, What need there be any more writing upon this subject when there is enough said & written already?

Answer, May it not be so said of every truth of the Gospel, in that there have been so much said and written of it, and this by Eminent persons in all generations, and yet is there not need of more to be said and written of it still?

2. Do what others have done and said in this case, Excuse any that are contemporary with them, or that come up after them, from the discharge of their duty, whose work it is to make known the whole counsel of God.

3. Have There been enough said of this nature, That John the Baptists did as certainly Baptize Infants as the Adult? If so, they must shew by what authors and at what time; or else be found false Witneses of them that they Intimate have done enough, and be found false accusers of this small tract.

4. If Others that are gone before have said so much, then this sheweth, that they had a high esteem of the priveledges of children or Infants, in that they left so much behind them of their labours to vindicate it, and maintain it.

5. If Others have done so much that are gone before, What a shame is it that they that are now at their work, should be able to say nothing more but what they have said before?

6. If Others have said so much, then this sheweth that they were great labourers and had Eagle eyes, and large Grasps, that they should grasp every thing of the Warrant for this truth in the word of God, and leave no gleanings for any, or all that come after them, tho as much bound to study, and to declare the whole counsel of God as them.

7. This must argue, that the Fountain of the Word of God is shallow, and narrow, that some few poor Mortals could catch all the fish of Truth in their Nets, and fathom the depth of that Fountain.

Or else, that all succeeding Labourers are either pur-blind, and cannot see the truth, or lazy, and do not search after truth. All which I esteem as dreadful Assertions concerning God's Word's Fullness, and his faithful Servants Endowments, and laborious Diligence: Where the Preacher is wise, there is still seeking out, and setting in order acceptable words, Eccl 12.9,10. Every Scribe instructed in the Kingdom

of God, bringeth forth of his treasure things old and new. *Was this limited to the time only of the famous Labourers departed?* Mat. 13, 52. *If not New for matter, yet for manner it may be New.*

9. *Then all that must be said to stop the mouths of gainsayers in this case, must be had from the Labours of others from the Word, but not any thing of our own seeking out, or setting in order.* 10. *Gainsayers do not say it is enough.*

11. *The Vulgar of poor Ignorant people do not say it is enough; but they ask for matter to answer the Assertions of gain-sayers of this Truth, and those that seek to draw them as Disciples after them.*

12 *If there is enough said and printed already, why have many no more Answers ready to stop the mouths of gain-sayers in this case?*

Secondly, Some may object and say, it is against the Judgment of the Learned; and therefore some will scorn it.

I Answer, These Learned Persons that it is against, are supposed to have that Denomination from their being endued either with Humane or Divine Learning. If it is with respect to their being endued with humane Learning that this is objected, I ask whether this can be said to be against it? when it is another Matter, and of another Nature than what that Learning consisteth in, or treateth of?

2. *I ask, whether humane Learning is to be the sole Judge and Determiner of any thing of Supernatural and Divine Revelation?*

3. *Whether nothing is Truth but what is warranted by that?*

4. *Tho I do not desire to undervalue one Tittle of the Excellency of humane Learning, yet I am perswaded, that all parts of God's Worship, and the Warrant, for who shall partake of Baptism, have a better Foundation, and a Warrant of a higher Authority than all the Philosophers in general, or any in particular cauld seal.*

2. *If it's with respect to their Divine Learning, which is the benefit and blessing of the Word of God and their keeping to that as their Rule, that this is said to be against; then let any shew what Texts of Scripture it is that they have declared their Judgments upon, and proved their Judgment by other Scriptures, or given in their Reasons from the Analogy of Faith; and yet their Judgment is gone contrary to, being so proved and confirmed, and let the Author bear the blame of it; or else, if the Judgment of the Learned and truly Godly, being proved and confirmed by Scripture, cannot be produced as contradicted, let them that make this Objection, bear the blame of being false Witnesses for the Learned, and false Accusers of the Author.*

2. *I ask, whether all that is done by any, in the pleading the Cause of Truth, is to be rejected, because in something it is different from the Judgment of some Learned Men, tho it may otherwise be a certain Truth, and clearly proved by Scripture?*

3. *If it be a fault worthy such great condemnation, in one thing to differ from the Judgment of the Godly and Learned Interpreters of Scripture how sad is the Crime of them that shall despise, and revile, yea forsake and totally renounce, not only their Judgment in one Thing, but their Office, and all their Learning in Every Thing, if they differ from them in a few Things or One or Two Things, and that when he Learned, shall offer Scripture upon Scripture to justifie and warrant what they say and do?*

And to add to this, against the Learned: Revilings and Reproaches, as Antichristian, and as being the worst of sinners, that sin against their own knowledge;

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in administring Gods Ordinances to them that they know Ordinances do not belong to; and, in a manner, of humane invention. And for so base ends as to obtain favour with the vulgar. And a thousand times more than this.

If I am a Transgressor in differing in some one thing from them that my soul's desire is to love and reverence. Then surely many that make this Objection sin more. And they that are in this case guilty, must condemn themselves first, in a greater measure more than the Author.

4. *Will any learned men undertake to prove, that the Covenant made with* Abraham *is warrant enough, to Baptize the Children, and Infants of the Gentiles, that embrace the Gospel: But it was not sufficient ground nor warrant for the Infants of the seed of* Abraham *to be baptised. But they must all be cast out of the Church of God; at that time when they were real members thereof, and so Owned and Promised, and Threatned and Commanded as Church members, by the Baptisors. But only a few Publicans and Harlots, and a Generation of Vipers, must be baptised; that could gain a right for themselves by confession of their sins. And the Covenant made with* Abraham *signifie nothing; neither to Adult nor Infant.*

If any will do it for the future, yet none have written and published this as their judgments already. And therefore without this can be produced, the accusation of being against the judgment of the Learned in this case, must pass for too rash a censure. If the Lord by his Immediate Officers had turned out all Infants among the Jews, *from being admitted to partake of baptism, then. It would be a hard task for any of the most learned to bring them in among the Gentiles to partake of it.*

2. *These learned men that are brought by way of opposition, must be either dead or alive. If they are yet alive, and in this world, whose judgments are opposed. And these persons that make this Objection have any veneration for them, and their learning. How dare they, that have little or no learning, undertake to be a mouth for them? Do they commend them for learning, and yet suppose them not capable of speaking for themselves? or for the Truth they have publickly asserted? If they do, they do by this shew more contempt to them, than the Author has shewed, or does even desire to shew to them. Are not they as sufficient to shew any their error as ever?*

2. *If these learned men are dead, and in another world, they are at Heaven, or at Hell. If at Heaven, beholding and enjoying the blessedness of, knowing and keeping to Truth. And if they were to come forth of Heaven into this World again, can any imagine, that they would condemn, and spurn at the meanest of their fellow servants, for maintaining by Scripture, a truth of so great concernment to souls, and greatly making for the Peace, Unity and Amity of the Church of God, and the magnifying of Free Grace and the Honour of Christ? Because they did, or he did differ in some small matter, from their judgments, tho not confirmed by the word of God? If any have faith to believe such a thing, they may make the most of it? The truth here confirmed by Scripture is never the less vallid for that, or never the more invallid for their faith.*

If they are at Hell, and they should be admitted to come forth, and they should declare their dislike of this Work, because it did differ from their judgment, being learned. Would any that are serious, therefore spurn at a solid truth confirmed by Scripture,

pure, because it differed from their judgments, whose learning left them to drop into Hell; or went to Hell with them? If thousands were of such a mind, out of prejudice against truth, I do not question but another day, they will be of another mind. But how ever until these learned persons have declared their dislike of any thing that does not agree with their judgments, I do not know why others should declare against any truth for their sakes, and be more zealous for their Honour, and their Authority, than they are themselves, and do appear to shew their dislike.

3. Some may object, and say it is too much, and prolix, it should have been comprized more brief and succinct.

Answer. They may thank them that have objected so much against it, and cast so many rubs in the way; obstructions in the way make the Traveller to fetch many a compass in his motion, to come to his desired home.

Secondly, How few may this be laid to the charge of as a crime, that they have spoken, or written too large upon a truth that have so many Enemies to it? And so few have any thing to say to defend themselves. Surely they must look upon the Work with a very disdainful eye that will attribute this as a fault, if the truth written be well considered by them.

3. The weakness of the capacity of the generality, do need the Vision to be made plain. 4. If it be too much for some, yet it may be too little for others, who have as precious souls as any whatsoever. And the great design of the Gospel is to open blind eyes, Acts. 26. 18, 19. 5. It is a hard measure to be confined for room, and number of steps, in a rough, and difficult way, where few ever went before, and few have any mind to accompany; and yet some would limit any that do, to a few steps, and little time, and require great speed, and a quick motion, but lend no hand to help out. 6. 'Tis a thousand pities, that they that have greater skill, and wisdom to do it in fewer words, had not done it. 7. For all them that it is too prolix, and copious for, there is this happiness, that they are under no Imposition, but they have their liberty, not to spend their time too much upon it. 8. I hope others may in time wrap it up in fewer words, when the matter is better known, and digested by the vulgar.

4. If any slight it for its not being crammed with Authors, but it seems to be singular.

Answer. Persecution more than ordinary upon one hand, and merciless cruelty upon the other, have admitted some Ministers, but few Authors; which doubtless God will one day requite. 2. Because few have written upon this Subject already. 3. Some Imagine that the learned are of another mind: And then would any have the unlearned quoted for Authors? 4. The vulgar have a Bible, and not Authors, and they desire warrant from Scripture for what Ministers teach them. 5. Gain-sayers require express command. 6. If there are few Authors made use of, this shews it was not borrowed, but obtained by diligent labour, through Divine Grace.

5. If any spurn at the Work, for the meaneſs of the Stile, and homelineſs of the Phraſe and Expreſſion.

First. Let them blame Rhetorick and Eloquence that, that have not done the work, nor obtained the end. 2. I ask all such whether they do not blame the Spirit of God for influencing his choicest Officers to use great plainness of Speech, in delivering the mind of God to poor sinners? The matters have been weighty, but the words expressing it ease, that was delivered by them. 3. Whether it is not bet-

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ter to Imitate Christ and his faithful Messengers, than to Imitate Herod, a Fox and bloody Persecutor, or Tertullus, a false informer of the Governour against Paul? Acts 24. 1, 2. 4 Many famous pious Ministers, and eminently Learned, having renounced their own practice of such Excellency of Speech, and left a Testimony in their Works of their Repentance of it; and why then should any be blamed for not endeavouring after it? 5. Let all such pity the vulgar that cannot understand the high Language, and the author that did not study it. 6. I ask whether Ministers should not endeavour that their understandings might be as Fruitful in Preaching and Writing, as well as in Prayers? 1 Cor. 14. 4 5, 6, to 18. 7. Which do shew most of the special gifts and graces of the Spirit, the matter, or the words? and which do Savour most of the Wisdom of the Spirit, or the Wisdom of the Flesh? 8. If they that are fluent in high Language are not confined; why should any others be confined, or judged, if they speak forth words of truth and soberness?

6. Some say that this will bring abundance of Enemies against the Author. Ans. Then some may well suppose that they that make this objection, are for sleeping in a whole Skin. 2. Then they that make all the other Objections, have little ground or reason so to do, to joyn in, and add to the number of Adversaries, and to the weight of the burthen. 3. Then the Author did not propose self, as the end in the undertaking, they being judges. 4. If he shall have so many Enemies, what a shame will it be, if he should have few Friends, when the asserting of Truth is the cause? If nothing of Truth must be asserted, but what shall have none, or few Enemies; what of truth must be said? 6. Then it is a sign that this is a Truth that needed to be studied, and proved, and owned, and stuck to, if there are so many Enemies against it, or else the publishers of Truth, may be one day questioned for their Faithfulness. If Paul would but have preached Circumcision, the Offence of the Cross had ceased. View seriously Acts. 15. 1, 2. and after that the whole Chapter; and see how the greatest Officers that the Church ever had, do engage to plead the cause of Infants but eight days old, as persons priveledged by the Death of Christ, from the Yoke of Bondage, as Church Members; and they called Tempters of God that would go about to Infringe the Priviledges of such Church Members, (Acts 15. 10.) as equal with any others whatsoever. 7. If any come forth against the Truth here pleaded for, they must come forth with Spiritual or Carnal Weapons. If I have in any thing deviated, wilfully, or wickedly from the words of Truth and Soberness, and any will make this appear by the word of God, I hope the Lord will give me that Grace as to be ashamed of my Folly, which yet I am not Conscious to my self of in this thing. But if any come forth against it, with what Mens words are, or corrupt opinionative Cavillations, and Sceptick Interrogations and Quibbles, I hope I shall be as able to bear it as David was Shimei his Cursing, or Isaac, Ishmael's Scoffing, or Nehemiah did, Sanballet's, and Tobias's Derision and Scorning at his Endeavours to repair the City, or rebuild the Temple, and make as light of it. 8. If I have Enemies for Truths sake, I have what others have had, that have kept God's way, and have been Faithful in their work. Elijah said, He was not better than his Fathers. 9. One God, is All-sufficient to make the weak become strong, or engage more to assist in pleading for Truth.

10. *And the Scriptures are sufficient to furnish throughly for every good work, and who would desire assistance for other work?*

7. *Some perhaps will despise this work for the Author's sake, and say why should he do it?* Ans. *Why did not they do it, to prevent his doing of it?* 2. *Whether it is not the duty of every Soul to study the warrant of Scripture? Whether he or his have a Scripture Warrant to be admitted in, to be of the Church of God? and for the manner of his being admitted?* 3. *Whether any can discharge any one Minister of the Gospel from his Duty, to study, and to make known whatsoever is contained in the whole Counsel of God, and Revealed in the Word?* Acts 20. 25, 26. *Is not the Office the same, and the Author and Maker the same, and the work the same, and the Object the same to all? and must they not give an account to the same Lord of all, and judg of quick and dead and the promises and threatning the same to all Ministers?* 4. *What Spirit are they of, that will not do it themselves, nor be content that any else should endeavour it?* 5. *If they blame the Author, it must light first upon themselves, or others, that have greater abilities, for not doing any thing of this Nature before, which is the clearing the foundation for the carrying on the Superstructure, and not for undermining of it. I never reproached any for their Labour of this Nature, nor never obstructed any to prevent it; but should have been glad to have been excused. And if what is objected by some, That there are and will be many enemies against it, be true, They must be of a very ill frame that shall increase the Number of Enemies against any one that appear in this work.*

But what ever the apprehensions or the Judgments of some are of it, Many precious souls have received great Information, and some good satisfaction by having the reading, or hearing some of the things read but one time: and if some have evil eyes at it, others have large and strong desires after the view of the whole, and the acceptance it hath had; and the divine blessing that hath accompanied it, in the first view, have given the greatest ground for the publication of it, and if it shall please the God of all grace to bless it, for the satisfaction of the lovers of truth and peace, in the way of their duty, there is further provided for them plain Scripture proof that the Twelve Apostles did as certainly baptize Infants when first sent forth to the Church of the Jews as the Adult:

2. *And also, That John Baptist and the Apostles, and other the Primitive Baptizors did Baptize by applying water to the persons they Baptized, and not by dipping or plunging, or applying the person to, or into the water.* 3. *And also a Scriptural or New Testament signification and acception of the word* Βαπτιζω, *with a sober enquiry into, and explanation of, all the Texts in the New Testament alledged to Justify dipping to be the way of the Primitive Baptizing, and all of it in order for the promoting of truth and peace among Christians, and to that end plain for method and ease for expression, and the Divine blessing upon all, is the hearty desire of*

J. E.

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Plain Scripture-Proofs, that John Baptiſt *did as certainly Baptiſe Infants as the Adult, in the Church of the* Jews.

THE Way and Means whereby we may have ſure and certain Grounds for the ſatisfaction of our Souls in this caſe; and firm and ſure Foundation for our Faith herein, is from the Word of God; which is *the more ſure Word of Prophesie*, to which we are to look in all caſes, *Iſa.* 8. 20. and in this eſpecially; it being an Ordinance of great Moment and Concernment, even the Door of Admiſſion to, and the Foundation upon which all other Viſible Church-Priviledges are built. And alſo it is that by which all are to have the Name of the Father, Son, and Holy Ghoſt put upon them; and that alſo by which all that do, have the Priviledge of bearing the Name of Chriſtians in this World, as to Viſible Means.

And without which all muſt, and do ſtand, as total Strangers to all Viſible Church-Priviledges, and Viſible Bodies of Chriſtianity, as not being of the Number that are of the Viſible Church of Chriſt, or External Diſciples, *John* 4. 1, 2. *Acts* 19. 3, 4 And in caſe any are Rejectors of Baptiſm, the Lord Jeſus Chriſt himſelf teſtifieth, that ſuch, and all ſuch, *reject the Counſel of God againſt themſelves*, *Luke* 7. 30. It is the Counſel of God without Reſtriction, or Limitation, which ſheweth it is all the Counſel of God. And it being the Ordinance of Initiation, it muſt be of all the reſt; And a certain declaring, that they will have none of Chriſt, like them, *Pſalm* 81. 11, 12. *John* 3. 19, 20, 21. And if they did ſo greatly ſin, that rejected *John*'s Baptiſm, they can never be more Innocent, and leſs Tranſgreſſors that did reject, or do reject Chriſt's Baptiſm.

And every Soul under the Goſpel, or the preaching thereof, muſt, and will moſt certainly be found at laſt, an Accepter, or Rejecter of the whole, and of every part of Chriſt and Chriſtianity, *John* 1. 10, 11, 12. *John* 3. 19, 20, 21, 22. *Acts* 3. 23. *Mark* 16. 15, 16. *Matth.* 12. 30. *Luke* 19. 13, 14, 27.

And if all muſt be Accepters, or Rejecters; then all, and every individual perſon, are under, and muſt have as great, expreſs, particular, and authoritative Command, to accept and receive Chriſt, and every thing of Chriſtianity in its right Order and Manner as another.

For none can be a Rejecter, or Refuſer of that which he never had the Offer and Tender of, nor never can he be under the like Guilt every way, in the refuſing and rejecting, as another, if the Offer was not every way

the ſame, and if he were not under the ſame command to accept as another; nor is it poſſible for any perſon to be guilty of ſo dreadful a ſin, as the rejection of Chriſt, and his Ordinances; that is not under a command to accept them; for where there is no *Law, there is not, nor can be any tranſgreſſion, Rom* 4.15. And if there is warrant for every Soul to receive the Lord Jeſus in his Ordinances, ſurely the Word of God is full and ſufficient enough to evidence it to us, if we ſearch into it, and that with as much clearneſs, and as expreſs, and as particular Warrant for one as for another, for the Infant as for the Adult, and for the Female as for the Male; or elſe the threatning could never be as expreſs againſt me as againſt another, nor the ſame puniſhment be contained in it againſt me, as againſt another; Therefore by God's Aſſiſtance I ſhall endeavour to ſearch diligently into the meaning of thoſe General Expreſſions recorded in the Word of God, by which thoſe that were the Subjects of *John*'s Baptiſm, are ſet forth; and of the Texts of Scripture in which we have the Subjects of *John*'s Baptiſm, or the perſon's he baptized, ſet forth, are, in Matth. 3. 5, 6. *Then went out to him Jeruſalem, and all Judea, and all the Region round about Jordan, and were baptized of him in Jordan, confeſſing their ſins.* Mark 1. 5. *And there went out to him all the Land of Judea, and they of Jeruſalem, and were all baptized of him in the River of Jordan, confeſſing their ſins.* Luke 3. 7. *Then ſaid he to the multitude that came forth to be baptized of him, O Generation of Vipers? who hath warned you to flee from the Wrath to come.* Ver. 21. *Now when all the people were baptized,* &c.

Now in any, or all of theſe Texts, and the Expreſſions uſed in them, there is no mention made, whether they were Male or Female, Aduk or Infant, Men, Women or Children; but general Expreſſions, as they of *Jeruſalem*, all *Judea*, and *all the Region round about Jordan, the multitude, and all the people were baptized of him in Jordan.* But if there be Men, Women and Children contained in, and intended by theſe Expreſſions, *Jeruſalem, all Judea, all the Region, the multitude, all the people*; then we be to underſtand it of all theſe; that is, of Men, Women and Children, Adult and Infant; and we are to believe the Teſtimony of the Holy Ghoſt, and his Witneſs, concerning one of theſe Ages and Sexes as well as another, as intended by, and contained in thoſe general Expreſſions. And it is as much a ſin not to believe the Report the Holy Ghoſt maketh in Scripture concerning one of theſe Ages, or Sexes, contained in theſe general Expreſſions, and intended by them, as of another; for the Report binds every Soul to believe what is witneſſed in Scripture concerning every one contained in, and intended by theſe general Expreſſions, as much as concerning any one.

Here be none in particular expreſſed, neither Infant nor Adult, Male nor Female; And if any ſhall deny the *Infant* to be thereby meant and intended, another may deny the *Adult* to be thereby meant and intended, and with as much ground and warrant from the Text as any do deny the *Infant*; for there is no ground or warrant to deny either, or for any to queſtion it, upon ſerious conſideration of the Words. And if any ſhall deny the Female to be thereby meant, another may deny the Male to be thereby meant and intended;

tended: And ſo there muſt be none thereby intended, neither Male nor Female, Infant nor Adult. All the people were the Subjects or Objects of *John's* Miniſtry and Adminiſtrations. *Acts* 13. 24. *When John had firſt preached to all the people of Iſrael the Baptiſm of Repentance.* Here are none mentioned in particular, either of Age, Sex, Condition, Qualification, Office or Opinion whatſoever; but *to all the people of Iſrael*, and *throughout all Judea.* And if the Holy Ghoſt have reſtrained it to none in particular, how dare any poor Mortals do it! And if any do dare to do it, is that a ſufficient ground for any to believe it? Or if ſome do ſay it, and others believe what they ſay, do or will that prove it to be a Truth? If the ſaying of things by ſome, and the believing of them by others, would make any thing, or many things true, then all the Doctrines of Devils muſt be true; for there be ſome that ſay, and publiſh them, and others that believe them. But whatever ſome men do ſay, or others believe of their ſayings, I deſire to ſearch diligently what the Holy Ghoſt does ſay of theſe general Expreſſions in other places of Scripture, that ſo we may underſtand the meaning of them, and have Scripture ground for our Faith herein.

But before we come to an enquiry into the Expreſſions particularly, it may be of advantage for the vulgar ſatisfaction, to take notice, That we have in general, from *John's* own words, that he did ſpeak to the People, in his Exhortation to them, a diſcovery of whom we are to underſtand theſe Expreſſions, and who are intended by them, and contained in them, that is by *Jeruſalem*, or they of *Jeruſalem*, *Mark* 1. 5. *And all* Judea, *and all the region round about* Jordan. *All the People, and the Multitude, Matt.* 3. 5, 6, 9, 10, 12. *Luke* 3. 7, 8, 9, 17, 21. *Mark* 3. 5, 6. Where we have the Expreſſions explained, as ſhall be ſhewed afterwards; but for the preſent, it is enough that the Holy Ghoſt doth witneſs, That his Exhortation, or his Tender of Baptiſm was to all *Iſrael*, or to all the People of *Iſrael*, Acts 13. 24. Which comprehended every Soul of the Seed of *Iſrael* then in being in this World, and in that Land at that time, when *John* Preached the Baptiſm of Repentance amongſt them. And if every Soul in *Iſrael* that did not hear that Prophet, was to be deſtroyed from the People, then it was ſpoken to all and ſpoken by way of command, or elſe how could any one Soul be guilty of ſo dreadful a ſin as to bring utter deſtruction upon himſelf, and as to be deſtroyed from among the People for not hearing and obeying that Prophet, *Acts* 3. 23. *Luke* 19. 42, 43, 44. *Matth.* 23. 35, 36, 37, 38.

Therefore let us now enquire into the meaning of the general expreſſions that ſets forth them that *John* Baptized.

And the firſt to be enquired into is *Jeruſalem*. *Then went out to him* Jeruſalem, Mark 1. 5. *And there went out unto him all the Land of* Judea, *and they of* Jeruſalem: It is not ſaid all *Jeruſalem*, or that all they of *Jeruſalem* went out to him and were Baptized; for there were the Phariſees and Lawyers, that were notorious rejectors of *John's* Baptiſm; and all ſuch as they could Diſciple to them, which doubtleſs might be many; and thoſe they kept back, and ſhut up the Kingdom of God againſt. And theſe our Lord

and Saviour was pleased to distinguish from all the People, *Luke* 7. 29. 30. as notorious Sinners, *in rejecting the Counsel of God against themselves, in not being Baptized of* John. *Jerusalem* is a Metonimy, a figurative Speech, wherein the subject is put for the adjunct; the place Inhabited, for the people Inhabiting; the place containing, for the people contained in the place. And this the Holy Ghost maketh plain and clear by the expression in *Mark* 1. 5. Where it is expressly said, them of *Jerusalem*, that is them that were inhabitants of *Jerusalem*: And so it must be understood of necessity; For I suppose none do deny, or can deny, but it must be meant of *Jerusalem* it self, that is the place so called, or else the Inhabitants of the place: As to the place, none dare be so gross in their Assertions, as to say it was the place it self so called, that came to *John*; but if any should, yet the Text, *Mark* 1. 5. clearly and expressly overturns that Imagination, in that it is said, *They of* Jerusalem, which must be understood of the Inhabitants of the Place, and not the Place it self. And in that, *Matthew* expresseth them by *Jerusalem*, it sheweth that they were the greater Part, or the Generality of the Inhabitants of *Jerusalem*.

And if Infants as well as Adult are not of the Inhabitants of a Place as well as the Adult, of what place shall Infants be of? What other City or Town will own them, if the places where they are born should cast them out?

They that came forth of *Jerusalem* to *John*, must be said to be of *Jerusalem* by birth, as being born there, or by having that Place given to them from the Lord, when the Land was divided among the Tribes of *Israel* by *Lot*, *Joshua* 15. 63. It being part of the Inheritance of the Tribe of *Judah*.

Or 3. They must be of *Jerusalem* by Purchase, having purchased an habitation there.

Or 4. By Donation of any Friends or Relations.

Or 5. As Sojourners there, as in *Acts* 2. 5.

If any were said to be of *Jerusalem* by birth, must not Infants be said to be so to, by the same parity of Reason? Was not Christ said to be of *Bethlehem* from his being born there, *Matth.* 2. 5, 6. Secondly, If any were said to be of *Jerusalem*, because that place was given from the Lord by *Lot*, to their Ancestors; when the Lord was divided to the Tribes of *Israel*, *Joshua* 15. 63. Was not the smallest Infant that was born there a Subject of the Donation from the Land, as well as those Adult Persons to whom then it was given at the Division of the Land at first? If the Infants of those Parents should have been Excluded from having as real a Right to be there as their Parents, whither must the Children be sent; and where must they have a place of abode when their Parents were Dead? And who must come to Dwell at *Jerusalem*, when these Adult Parents were all Dead? And if the Infants had it not given to them as well as the Parents, how could any of the succeeding Generations come to be Inhabitants there, or to be of that place? See *Nehemiah* 11. 1, 2, 3, *&c.*

3. If it was by Purchase that any were of *Jerusalem*, did any except against his Posterity from being of that place that he did chuse for himself; and especially when the Habitation was to be his for ever, *Levit.* 25. 29, 30.

4. If they were inhabitants there, by donation of any Friends or Relations at their Death, for default of iſſue of their own; can any prove that Children and Infants were not of *Jeruſalem* in this ſenſe, as well as in any other ſenſe? Eſpecially when the Habitation given muſt be to them and their Heirs for ever.

5. If it was by being Sojourners there, that they were ſaid to be of *Jeruſalem*: If the Parents were of *Jeruſalem*, in this ſenſe were not the infants too? are not Infants with Parents, and in the City where they be?

Obſerve, That in whatſoever ſenſe any will make ſome to be of *Jeruſalem*, they muſt make all them that were of *Jeruſalem*, and that came to *John* to be Baptized of him to be, for they are all expreſſed by they of *Jeruſalem*; and ſome muſt not be of *Jeruſalem* in divers ways and manners different from others to make them all Adult, when the holy Ghoſt do expreſs them all as of one and the ſame capacity, they of *Jeruſalem*, with reſpect to their being of that City: but if any do not like the interpretation given, they may at their pleaſure give another, and prove it by Scripture, and be thanked for it. Only let all conſider that they of *Jeruſalem* do contain only *Abraham's* ſeed, and ſuch as were really joyned to the Church of the *Jews*; not the *Gentiles* that were ſtangers, nor any *Samaritaines*, *Matth.* 10, 6, 7, 8.

But a little further, to enquire who this Phraſe do contain in it, whether the adult only, or whether adult and infants alſo?

Jer. 14. 2. 3. *The cry of Jeruſalem is gone up, their Nobles have ſent their little ones to the Waters.*

The word for little ones is from טַף ſignifying ſmall in quantity, and in quality: And it is not ſaid, they were ſent by themſelves, or upon their own Perſonal Natural Feet; they may be ſent, tho in others arms.

Can any Soul living ſay, that *Jeruſalem* do not in that Text contain Infants as well as adult? Do not the ſmalleſt Infants cry when they have not the means of ſuſtentation, *Lament.* 2. 11. *The Children and the Sucklings ſwoon in the Streets of the City.* 12. verſe, *They ſay to their Mothers, where is Corn and Wine? When they ſwooned as the Wounded in the Streets of the City, when their Soul was poured out in their Mothers Boſoms*; and this is ſpoken of *Jeruſalem.* If the 1, 9, 10, 11, 12, 13. verſes are compared. And verſe 15th. And in verſe 19. *Ariſe, cry out in the Night.* —— *Lift up thy hands towards him for the life of thy young Children that faint for hunger in the top of every ſtreet,* verſe 20. *a ſpan long.* Which Texts do ſhew clearly that Children and Infants did cry in the time of Famine in *Jeruſalem.* And the Text, *Jer.* 14. 2. does expreſly prove old and young, adult and infant to be intended by the Phraſe *Jeruſalem*, or the cry of *Jeruſalem.* See alſo *Lament.* 4. 4, 10, verſes.

We may ſee that this Phraſe do comptehends young and old in *Jer.* 7. 17. *Seeſt thou what they do in the Cities of Judah, and in the ſtreets of Jeruſalem? The children gather wood, and the Fathers kindle the fire, and the Women kneed their Dough, to make cakes to the Queen of Heaven.*

But ſome will ſay that this Text does not ſpeak of Infants, Infants cannot gather Wood.

Inf-

Anſ. The Hebrew word for Children is טפם uſed again in *Gen.* 3. 16. for to expreſs Children when brought forth.

And this ſheweth that the word *Jeruſalem* comprehends both old and young. And can any imagine that the ſmalleſt Infants were caſt out, and excluded from being of *Jeruſalem* at that time? If the Infants were not of the inhabitants of *Jeruſalem*, how did the Children come there that were ſo young? And it is enough for the caſe under debate, that by the Phraſe *Jeruſalem* is meant old and young, adult and infant; and tho the ſmalleſt infant could not gather wood; yet in holy Duties, and publick Ordinances, where they were among the *Jews* under the ſame expreſs command to be there, as the Adult, then when expreſſed by an expreſſions that comprehend old and young, male and female. We are not to bind the meaning of the Holy Ghoſt to the adult only; but to take it in the largeſt ſenſe, as comprehending all ſexes and ages, becauſe all were under a command to be there, *Deut.* 29. 1, 2. compared with 10, 11, 12, 13, 14, 15. *Deut.* 27. 15. compared with *Joſhua* 8. 32, 33. 34. 35. and 2 *Kings* 23. 1, 2, 3.

They were all to be at the reading of the Law; ſo alſo at the reading of *Moſes*'s Song, *Deut.* 31. 10, 11, 12. compared with *Deut.* 32. 25. *The young man and the virgin, the ſuckling alſo, with the man of gray Hairs: and all were commanded to hear that Prophet*, Deut. 18. 17, 18. 19. *and every Soul that did not hear, was to be deſtroyed from among the People.* And this was ſpoken to them of *Jeruſalem*, Acts 3. 23.

So alſo another Text to prove the old and young are intended by this Phraſe *Jeruſalem.* See *Zech.* 8. 3, 4, 5. Jeruſalem *ſhall be called a City of Truth*, &c. *There ſhall yet old men and old women dwell in the ſtreets of* Jeruſalem, *and every man with his ſtaff in his hand for very age, and the ſtreets of the City ſhall be full of boys and girles playing in the ſtreets thereof.*

If any object and ſay, This doth not argue or prove that they come forth, tho they were there, for they are not expreſſed. Anſwer, No more are the Adult Expreſſed; and if it will not prove that the Infants came forth, no more muſt it prove that the Adult came forth.

For they are all contained in the Phraſe *Jeruſalem*, verſe the 3d, And in God's return to *Jeruſalem*, and his being jealous for it. And if the Promiſe of Mercy do oblige any to duty, it muſt oblige all or none; it proveth all to be Subjects of the Promiſe of Mercy as the Seed of *Iſrael*, among whom God would dwell, *Zech.* 8. 3. and they are contained in the terms *Zion*, and *Jeruſalem*, and therefore obliged to duty; and ſinners if they did not, and every Soul that did not hearken to Chriſt ſhould be deſtroyed, *Acts* 3, 23.

So alſo in *Pſalm* 147. 12, 13. *Praiſe the Lord, O Jeruſalem, praiſe thy God, O Zion; for he hath ſtrengthned the Bars of thy Gates, he hath bleſſed thy children within thee.* Hence the term *Jeruſalem* is declared, to comprehend Children; therefore it cannot be limited to the Adult only. If any object and ſay, that this Text means Adult as well as Children,

I Anſwer, If the Adult are called Children, doth that exclude Children, and the youngeſt of Children, even Infants, to be thereby intended? If Parents are but Children of *Jernſalem*, are not Infants too? If

If any will not have Children to be meant, and intended by the expreſſion *Jeruſalem* in Scripture, then they muſt prove that Children were not, nor are not of them that are bleſſed. And then there muſt never be any Adult bleſſed. For if exempted of being of the number of them, that are bleſſed when in infancy, they muſt be for ever exempted, witneſs *Iſhmael* and *Eſau*. They that are curſed Children when young, are ſo when old, 2 *Pet.* 2. 14. And ſo there muſt be none in *Jeruſalem* bleſſed. The ſeed that the Lord doth bleſs, are not rejected with a final curſe, though the bleſſing be not yet manifeſted and actually conferred upon them. *Solomon* was bleſſed when he was but a little Child, 1 *Kings* 3. And *Paul* ſeparated from his Mothers Womb, *Gal.* 1 15 Known unto God are all his Works, *Acts* 15. 17, 18. Though not manifeſted or known to us till his pleaſure, *Gal.* 1. 15. Though by nature all are Children of wrath in the firſt *Adam*, *Epheſ.* 2, 3.

Yet the Text ſpeaks *Pſalm* 147. 13. of the bleſſing that was conferred by God. The Infants were bleſſed by Chriſt, *Mark* 10. 14. 15. And the Infants being ſubjects of the promiſe, and capable of receiving a Bleſſing, muſt needs be reckoned of *Jeruſalem*, and among the Bleſſed.

So that it is evident that the expreſſion, *Jeruſalem*, doth contain and intend Infants, as well as the Adult.

So alſo, *Iſaiah* 3. 1, 2, 3, 4. If Children were not intended in the term *Jeruſalem*, how ſhould Babes rule over them. and Children be their Princes?

But to ſee what the Scripture doth witneſs a little further of this expreſſion. If Infants and Children are not intended by this expreſſion *Jeruſalem*, then they muſt be none of them whoſe hearts are to be waſhed from wickedneſs; and what will become of all Infants then? I leave all the world to judge, *Jer.* 4 14.

2. If Infants and Children are not intended and meant by this term *Jeruſalem*, then they muſt be none of them, the foreskins of whoſe hearts are and muſt be Circumciſed, *Jer.* 4. 4. Contrary to the very expreſs Goſpel Promiſe and Covenant, *Deut.* 30. 6.

3. They muſt be none of them againſt whom the fury of the Lord may come out like fire; and that is as true as all other Imaginations of this kind, *Jer.* 4. 4.

4. They muſt not be of them that are to be inſtructed, nor of them from whom Gods Soul may depart, 1 *Chron.* 28. 9, 10. Nor of them that may ſhare, or have part in being ſubjects of deſolation, *Jer.* 6. 8.

5. If they are not of *Jeruſalem*, then they are not to be wept for, nor lamented over; contrary to Chriſts expreſs words, Luke 23. 28. *Weep for your ſelves, and your Children.*

6. If Infants are not intended by *Jeruſalem*, then the believing *Jews* had no Children, or elſe they had care for the Children of the *Jews* that were in all other parts, but none for their own Infants or Children, *Acts* 21. 19, to 26. And the Decree muſt concern none that were of *Jeruſalem*, *Acts* 15. 2, 23, 28. compared. They that have faith to believe ſuch Doctrine may.

7. Then they muſt not be of the number of them that our Lord Jeſus

Chriſt

Christ *would gather as a Hen doth her Chickens under her Wings*, Mat. 23. 37. contrary to the very declared expreſs word of God, which declare Christ *A Miniſter of the Circumciſion*, who were Infants but of eight days old, *Rom.* 15. 8.

8. Then they muſt not be of the Number that ſhould partake of the Deſolation, when one *ſtone ſhould not be left upon another*, Luke 19. 44.

9. If Infants and Children are not contained in the expreſſion *Jeruſalem*, then they muſt be none of them, *which be made free by Chriſt*, nor none of them *that are in bondage*, Gal. 4. 25, 26. They muſt be neither *under the Covenant of Works*, nor *the Covenant of Grace*; and I wonder then, where all Infants muſt be in another World! And how it is that Death, or any of the Harbingers of Death have any Dominion over them? And if they be under no Covenant, whence are they *Children of wrath by nature*, Epheſ. 2. 3. Surely *Jeruſalem* do intend Infants as well as the Adult there, or of that place, *that came to John to be baptiſed.*

10. If Infants are not intended in Scripture by the expreſſion *Jeruſalem*, then they are not to be pitied or bemoaned, or asked how they do, *Jer.* 15. 5. And ſhould this be true, this would be hard ſayings to any tender Mother.

11. Then they muſt be none to whom the Promiſe do belong that is in *Zech.* 12. 10, 11. Nor be any of the Houſe of *David*, nor of any Family in *Iſrael.* But muſt be diſowned and caſt out in the Wilderneſs, as well as ſhut out from *Jeruſalem.*

12. They muſt have no ſouls, or elſe be diſcharged from all obligation to come to Chriſt, or to hearken to him; or elſe, if they be deſtroyed for not hearkning, it muſt be cauſeleſs and wrongfully, *Acts* 3. 23. For every ſoul that did not hear that Prophet, muſt be deſtroyed from among the people: And ſurely they of *Jeruſalem* muſt be ſome of them, *Luke* 19. 44. τα τεκνα, *Mat.* 23. 37. τα τεκνα uſed again in *Mat.* 2. 18.

So that we have good foundation for our Faith, to believe that *John Baptiſt* did as certainly baptiſe Infants in the Church of the *Jews*, as he did baptiſe the Adult. By the explication that the holy Spirit of God gives in the word, of the acceptation of the firſt general expreſſion, whereby they that were baptiſed are ſet forth, *viz. Jeruſalem*, and they of *Jeruſalem*, which ſignifieth Infant and Adult, Old and Young, as well as Male and Female.

Secondly, It is ſaid, or written. *That all Judea went out to him*, πασα ἡ Ἰουδαια, &c. This is the ſecond General Expreſſion, whereby the ſubjects of *John*'s Baptiſm are ſet forth to us. And if we would underſtand who are meant by all *Judea*, we may have it diſcovered to us in 2 Chron. 20. 13. *And all Judah ſtood before the Lord, with their little ones, their wives and their children.* This Text tells us expreſly who we are to underſtand by all *Judah.* And that is Men, Women, and Children, and Little Ones, that were of that Tribe of *Iſrael.* The Hebrew word for Childen is בנים from בנה he builded, and the word for Little Ones טפם from טפף, or from טפה And ſignifieth the ſmalleſt of Infants, even ſuch as are, as it were, but a *Span long. Lam.* 2. 20. So in 2 *Sam.* 5. 5. Seven years *David* reigned over *Judah*, and thirty and three years he reigned over all *Iſrael* and *Judah.* Now if there was

any person that he had not Dominion over, that person must be without protection by him or his Government, and not owe nor pay any subjection to him. And also might rise up and rebel, and not transgress therein, contrary to Rom. 13. 1. *Let every soul be subject to the higher powers.*

And also we may see who we are to understand by all *Judah*, In 2 Kings 22. 13. *Josiah sendeth some to enquire of the Lord for all Judah.* Now if this were not for Infants as well as the Adult, then they must not be of them that the word of Gods law did concern in the threatnings thereof: And if not in the threatnings, then not in the command and Authority. But the threatning concerned them as they that had offended and broken his command; and that none could do that were not contained in it, or under the authority of it. Every soul is contained in the words, and all the words of the Book of the Law. For whatsoever the Law saith, it saith to them that are under the Law, *Rom* 3. 19. And that is to all the World in general, and every one in particular, that every mouth may be stopped; and all *Israel* were to be at the reading of the Law, *Deut* 27. 15. *Jos.* 8. 32, to 35. 2 *Kings* 23. 1 2, 3. *Deut.* 31. 11. and therefore were concerned in it; see also *Acts* 3. 23. *Mat.* 5. 17, 18.

And you may see who are intended by all *Judah*, *Jer.* 43. 5, 6. compapared with *Jer.* 44. 12. 13, 15, 18, 20, 24. The Remnant of *Israel*, and the Men, Women and Children signifieth one and the same. And thereby is meant every Family of the Tribe of *Judah*, and every soul or person of every Family in the Land of *Judah*.

If all and every Infant that lived to grow up to the age of men, of them that came out of *Egypt*, and also lived to have Children, when grown up, had not been baptised; how could all the Fathers have been said to be baptised? 1 Cor. 10 2.

So that we are to understand by all *Judah*, Men, Women and Children, Adult and Infant in the Land of *Judah* And one is as expresly mentioned as another; the Infant as the Adult, and the Male as the Female.

If any object and say, *That by the Word All, or All* Judah, *we are to understand, only some of all Sexes, Ages and Conditions*, &c. *And not every individual person*

I Answer, If by All *Judah* be meant only some of all Sorts, Sexes and Conditions whatsoever. Then some Infants must be there, as well as some Adult; or else some of all Ages could no be there. And then all others must be discharged from guilt, or the least sin that they were not there, and free from all liableness or obnoxiousness to the threatning mentioned in *Acts* 3. 23. Denounced by God against every soul, that did not hear that Prophet; or else prove that was a hearing of Christ personally Preaching: And discharge them from sin in not hearing any Prophet speaking to them in the name of the Lord; and make *Peter* the Apostle then to charge them wrongfully; and restrain the Preaching of *John* to some of all Sorts, Sexes and Conditions in *Israel*, *Acts* 13. 24. And shew who these of all Ages were.

Secondly, If any object and say, *All the Elect in* Judah *are here intended by*

Judah; yet then there must be some Infants, or else prove, that no Infant is elected; and then there must be no Adult elect; for Election was before all time.

Thirdly, If any say, by *all Judah* we are to understand all the Godly of *Judah* that were truly converted. Then they must prove, that no Infant is called and converted, or else grant some Infants to be there; and then also make the Church to be invisible, and deny a visible Church; and also prove that any Minister can know who are truly godly; and then the Elect must be excluded the Visible Church, and Visible Means, if not called, as well as them that are not Elect; and how then shall they ever be called or converted?

Fourthly, If any say, that by *all Judea* we are to understand them only that could make a publick confession of their sins; for here is mention made of their confession of their sins. I answer, Then they must exclude from the Visible Church, and External Means of Salvation, all Elect and Called, and all Adult as well as Infants, that could not make a publick confession of their sins. And when they that make this Objection must tell what sins they were that they confessed, whether of Nature or Practice, Heart or Life, Omission or Commission, sins of Infirmity, or notorious and heinous; then they must shut out too, all those that could not confess these sins, because they had not committed them, except they will make this a Confession wherein they did do they knew not what? And when all this is done, they must make this Act of Confession to be of greater concernment than Election, or Effectual Conversion or Calling, or any thing else; for all things else are nothing without this; and this only gives Right, when nothing else will, or can, to partake of Baptism External. And after all this, discharge all the rest from any Guilt or Punishment, or their being liable to it, because they had not committed the sins to confess, or had not strength of Nature, or Volubility of Speech, or Boldness and Confidence to confess; and therefore never were to come to the Ministrations of *John*, to be of the Church of Christ. But more may be said of Confession, in answering that Objection.

Thirdly, You have heard who we are to understand by *Jerusalem*, and *all Judea*: now let us enquire who we are to understand by *all the Region round about Jordan*, καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου; and by that we be to understand that Countrey, or all the Inhabitants of that Countrey round about *Jordan*, *Regio circa*, *Regio circumjacens*, *Matth.* 14. 35. *Mark* 4 28. *Mark* 6. 37. *Luke* 3. 3. *Acts* 14. 6 *Luke* 4 14, 37. *Luke* 8. 37. *Luke* 7 17. The *Hebrew* word גליל signifieth an *Island*, a *Countrey* a *Province*, and so rendered by *Buxtorf*, *Insula*, *Regio*, *Provincia* See *Isa.* 20. 6. *Psal.* 79. 1. *Psal.* 13 22. So ארץ, *Terra*, *Regio*, *Gen.* 12. 5. *Jer.* 10. 11. *Psal.* 105. 44. And the *Greek* word περίχωρος, rendered *Region*, is from χώρα, and is used *Matth.* 4. 16. *Luke* 3 1. *Acts* 8. 1. *Acts* 13. 49. It's translated *Countrey*, *Mat.* 8 28. So *Mat.* 4 15, 16. The Land of *Zebulun*, and the Land of *Nephtalim* (that is, the Countrey that was inhabited by those Two Tribes of *Israel*) by the way of the Sea beyond *Jordan*, *Galilee* of the *Gentiles*, and *to them that sate in the Region, and shadow of Death, light is sprung up.* So that by the Region round about *Jordan* we

we are to understand the People inhabiting in those Countries, both Men, Woman and Children, the word *Regio* coming from *Regno* to Reign; that is, that part of the Land that was Reigned over by the person assigned, and set over it; as may appear from *Luke* 3. 1.

And if there was any Family, or Person, that lived there, and was not under the Government, that Family, or that Person could have no protection from it, nor was bound to pay any subjection to it; but might rise up, and rebel, and yet not transgress, contrary to *Rom.* 13. 1. So that it must comprehend all, Adult and Infant: Or else *Herod* must be innocent, in slaying the Children of *Bethlehem*; and his slaying of them must be no Murther, nor Persecution; which, I suppose, none will be able so to excuse, *Mat.* 2. 16, 17.

If any object, and say, That by All the Region, we are to understand only some of all Ages, Sexes and Conditions, &c.

I Answer, Then they must grant some Infants to be there, as well as any other whatsoever; or else how could some of all Ages be there? And then they must prove, that only some of all Ages, Sexes, and Conditions, were the All of the Region. And *Thirdly*, That some only of all Ages were called, or required to come; and discharge all others from any sin or guilt in not coming; or else yeild to the Testimony and Authority of Scripture, and grant that all were there, or should have been there; which appears in that they are charged with grievous sin, that did not come and be baptized, *Luke* 7. 30. *He was sent to All Israel, and he preached it to All Israel, and fulfilled his course, Acts* 13. 24, 25.

4. We read, that not only *Jerusalem*, and *All Judea* and *All the Region*, or *Countrey round about Jordan*, were baptized by *John*; but also *All the people were baptized*, *Luke* 3. 21. And these Terms, *All the people*, comprehend both *small* and *great*, *Infant* and *Adult*, as well as others of the general Expressions, παντα τω λαω from λαος, *Mat.* 1. 21. *Act.* 4. 10. from λαω or λαυω to enjoy; for that we are all born to enjoy, and have Society one with another; And are not Parents and Children such as enjoy, and have Society one with another?

The *Hebrew* word for *People* is עם from אבם, that signifieth *a Mother*; because all sprung from one *Mother*, *Psal.* 117. 1. *Gen.* 25. 23. *Isa.* 51. 2, 3, 4. And עם from בעם *Isa.* 10. 13. *Jer.* 8. 5. Some would have λαον, the word used in the Text, to be the Theam whence the *Latin* word *populus* doth come; and others say, it comes from δημος as if it were δεσμος, a Bond or δεω, to bind; because Men, Women, and Children, in respect of Blood, Affinity and Laws, &c. are mutually bound one to another, as they should be in their Love and Affections, in having Communion one with another. *People* signifieth *an Assembly of many*, both *Male* and *Female*, &c. And if it do signifie such as spring from one Mother, as from a common Stock, or Root, or such as do, or should enjoy one another, and be knit to, and have Communion one with another; then certainly there must be *Male* and *Female*, *Infant* and *Adult*, contained in, and intended by these Expressions, *All the people*,

But a little further, not only to explain it by the *Etymon*, and acceptation of the word in the Original, let us explain it also by the like Phrases of Scripture in other places. *Exod.* 11 8. *All these thy servants* (saith *Moses* to *Pharaoh*) *shall come down to me, and bow down themselves to me, saying, get thee out, and all the people that follow thee.* Now all the people that followed *Moses*, were not only Men and Women, but Children, as is fully expressed in *Exod.* 12.37. *They were six hundred thousand on foot, besides Women and Children.* And who dare say, or can prove, but that the Women and Children were far more than the Men? So *Gen.* 35. 6. *Jacob came to Luz, and all the people that were with him; and there was with him not only men-servants and maid-servants, and their children, but his own wives and children; for he was to dwell there*, Verse 1. But that you may see a full Text for it, see *Deut.* 27. 15. *All the people were to say, Amen*, by Divine Command, when the Law was read. And who all the people were, see *Joshua* 8. 32. 33 34, 35. *Joshua* wrote there *a Copy of the Law of Moses*, &c. *And all Israel, and their Elders and Officers stood on this side the Ark, and on that side, before the Priests and Levites, which bear the Ark of the Covenant of the Lord, as well the stranger as he that was born amongst them; as Moses the servant of the Lord commanded before.* Verse 35. *There was not a word of all that Moses commanded, which Joshua read not, before all the Congregation of Israel, with the women, and little ones, and the stranger that was conversant amongst them.* The word for *little ones* is הטף from טפף, which intends as little as may be. So when that Law was read by *Josiah*, 2 *Kings* 23 2, 3. *All the men of Judah, and the Priests, and the Prophets, and all the people both great and small.* Observe, *the small* was part of *all the people.* The *Hebrew* word is קטן, from קטן, and is used again, *Gen.* 32. 10. When *Jacob* saith, *I am less than the least of all*, &c. So also in 2 *Sam.* 6. 19. *Amos* 8. 5. *Psalm* 104. 25. *Zechar* 4. 10. By *small* is meant, *the least of Infants*, that have a Being among the Race of Mankind. See *Job* 3 19. *Rev.* 20. 12. *The least that die*, or were to *stand in Judgement.* And these were the Objects of *Paul's* Ministry, as well as *the great, Acts* 26. 22 μικρῷ, *witnessing to small and great, Repentance towards God, and Faith towards our Lord Jesus Christ.* So also we may see what *all the people* do signifie, in *Deut.* 29. 1, 2, 10, 11 14, 15, 16. compared. *Moses called to all Israel, and said unto them*, &c. Verse 10. *Ye stand this day, all of you, before the Lord your God, your Captains of your Tribes, your Elders, and your Officers, with All the Men of Israel.* Verse 11. *Your Little ones, and your Wives and the Stranger that is in your Camp, from the Hewer of thy Wood* &c. Where observe, that by *all the Men of Israel*, we are to understand *Men, Women and Children*, and *their Little ones*, טפכם from טפח or טפח, *a span*, or *to span, their Little ones a span long, Lam.* 2. 20. So in 2 *Sam.* 17. *All the people shall be in peace.* And have not Children peace in the cessation of Wars, as well as the Adult? And in *Eccl.* 4. 16. *There is no end of all the people, even of all them that have been born before them.* So that *all the people* comprehend those that *are then in being*, and *have been born.* And I suppose none can prove the contrary, but that Infants have been born, and of those that are among the Living; *Joshua* 5. 5. *All the people were circumcised that were born in the Wilderness.* And were not *Children* of the Number of the People

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that were *born in the Wilderneſs*, as well as the Adult, and thoſe at years? *Joſhua* 3. 17. *All the people paſſed clean over* Jordan; And were there not Children that then paſſed over? how was it elſe that they did deſire *Reſt for their Little Ones on this ſide* Jordan? *Haman*, that was a Heathen, and a Perſecuter, underſtood by all the *Jews*, and all the People, or the People of *Mordecay*, Men, Women and Children, *Eſther* 3 6,8,13. and Little Children, Young and Old. So *Eſther* underſtood it in *Eſther* 7. 3, 4. 8. 6. And ſo *Ahaſuerus* underſtood by *people*, *Eſther* 8. 11. *Eſther* 10. 3. And we may ſee the like Phraſes in the New Teſtament, *Acts* 13. 24. *All the people of Iſrael were preached to by* John. Compare this Text with *Deut.* 29. 1,2,10,11,14. and *Joſhuah* 8. 35. 2 *Kings* 23. 1,2 3. *Mat.* 3. 9,10,12. *Luke* 7. 29 30. *And all the people that heard him, juſtified God*; *But the Phariſees and Lawyers rejected the counſel of God againſt themſelves, being not baptized of him* Here all the people are divided into Two ſorts; them that were baptized, and them that were not baptized: Them that were baptized are commended, and them that were not baptized are charged and condemned as grievous ſinners, and ſinners againſt themſelves; and this as Rejecters and Refuſers, ἀθετεῖν from ἀθετος, *Mark* 6. 26. *ſperno rejicio*, it ſignifieth to reject and deſpiſe ſpurn at, ſuch whom no Law could keep in order, but they will do what they liſt. Now this could never have been, if they had not had as particular, expreſs, and authoritative tender call and command as any of the others that accepted. And if there had been any third ſort, would not our Saviour have mentioned them? that had had the means ſent to them, and yet had not accepted nor rejected? that had not juſtified God in accepting and being baptized, nor ſinned in rejecting the *counſel of God againſt themſelves, in not accepting, and being baptized*: And could there be any in a third capacity among that people? that were the only people to whom it was then ſent? when every one had as clear, full, expreſs, and particular a call as any one whatſoever: and yet could there be any of a third ſort that could refrain, and not come, and yet be innocent? Our Saviour mentioneth no third ſort; and therefore we may ſafely conclude, that there was none. Beſides, if there were a third ſort here, under the Goſpel, that might refuſe to come and accept of Goſpel-tenders, and yet be innocent, then we muſt conclude of a third place hereafter; for to Heaven they cannot go, becauſe they did not, or do not come to Chriſt: And to Hell they muſt not go, becauſe they are not Offenders in ſo doing: And then they muſt go to a third place; and whete that is, who can tell?

But we may conclude, that there was no third ſort of all the people, But acceptors, and rejectors, In that every ſoul that did not hearken to that Prophet muſt be *deſtroyed from among the people*, *Acts* 3, 23. So alſo Luke 1. 17, To turn the hearts of the Fathers to the children, πανα, and the diſobedient to the wiſdom of the Juſt, to make ready a people prepared for the Lord. So that according to *Scripture* acceptation, the word people does contain and comprehend in it, Parents and children, young and old, male and female.

And if any would queſtion who are meant and intended by children,

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they may see it from the mouth of the Apostle *James*, and all the Elders, and all the Millions of *Jews* that did believe and the Apostle *Paul* assenting to the acceptation of the word in *Acts* 21. 19, 20, 21, 22, 25. *Rom.* The smallest child Eight days old: And they that will deny it, must deny the testimony of the holy Ghost, and the law of *Moses*, and the Judgment of the Apostles, and all the Elders, and all the believing *Jews*.

If any be exempted, all must be exempted by the same rule. So also in *Heb.* 9. 19, 20. *When Moses had spoken every precept to all the people, he sprinkled both the Book and all the people* So that by the people, and all *the people*, we are to understand all that *Moses* spake the precepts, and every precept to, and that was to every Soul in *Israel*, that had God for their God. And that were old or young, male or female, even the Infants a span long, as well and as certainly as the adult. *Deut.* 29. 1, 2, 10, 11, 12. 13, 14, 15. *Deut.* 31. 10, 11, 12, 13, *Deut.* 32, 25, *Joshua* 8, 35, *Acts* 3 23; *Deut* 18, 18, 19. *Rom.* 2, 6, 7, *to* 11. *Rom.* 3, 19.

If Any will object and say, that by all the people, we are to understand some of all sorts. They have an answer before. But if any can shew how many of all sorts, this Phrase, all the people of Israel, do comprehend, and intend in it, Then they may make all the rest, that were not intended in it, as heathens, and as worse; For they must have no means for the good of their Souls: or else no call to make use of it; And they might trample upon it, and make refusal of it, and not sin, but be innocent.

They must prove them not to be of the seed of *Israel*, Nor of the stranger, conversant amongst them, *Joshua* 8. 35. *Deut.* 29. 10. 11. 12 to 16. And they had need prove too, that all those in *Israel* that are not intended by all the people had no Souls. For every one that had a Soul was intended by it, Acts 3. 23. Rom. 2. 6, 7, to 12. Nor any mouth. Rom 3. 19. Or else the word did extend to them.

5. We have seen What the Scripture Discovers, to be meant and intended by *Jerusalem*, and *all Judea* and *all the Region round about Jordan*, and *all the people*.

Now let us enquire a little further, What we are to understand by *the multitude*? Which is another generall expression, used by the holy spirit of God, to set forth them that were the subjects of *Johns* Baptism, or they that were Baptized by *John* the Baptist.

But before we enter upon the Scripture explication of this term, multitude, it will be necessary to answer a Cavil that is made by some. Against it; And that is, That it is not expressly said, that *John* Baptist did Baptize the multitude in Luke. 3. 7. but that *they came forth to be baptized of him*; And therefore some say, that he did not Baptize the multitude. And I do not question, but they that can say this, can say agreat many things as true as this, and with as much knowledg of the truth, and as much love to truth as this is said by them.

I Answer, If *John* did not baptize the multitude, why did he charge them to bring forth fruit? The whole testimony of the two Evangelists must be denyed

nyed by such Souls, if they were not Baptised by *John*, that he charged, to bring forth fruit. Compare *Matth.* 3, 7, 8, 9, 10, 12. with Luke 3. 7, 8, *Bring Forth therefore fruits meet for repentance, Matth.* 3. 8.

Bring Forth therefore fruits worthy of repentance Luke 3. 8. Therefore, Wherefore? If they had not been baptized, what obligation had they been under, more than what they had before?

If they had been denyed the means of fruitfulness, how could they be charged to bring forth fruit? What shall the illative particle *Therefore* refer to? It would be good for such Persons to shew.

2. If *John* did not Baptize the multitude, then he did shut them out, and exclude them, from flying from wrath to come; And this he did not, but asked them, who warned them to flee from the wrath to come? And if this be compared with *Matt.* 3. 7. It was spoken more particularly to the *Pharisees* and *Saduces*, that came to his Baptism than to any others of the multitude.

3. Then The multitude must not be *Abrahams* seed, or the children of *Abraham*, or be them that had *Abraham* to their father: And so *Johns* Exhortation must be in vain. And he must dissuade them from trusting in that, which they had not, nor were they capable of. All which is little less than blasphemy, *John* speaking as a prophet, by the Spirit of God.

4. If *John* did not Baptize the multitude, Then when he spake to them, the Ax was not laid to the root of the trees, when the holy Ghost doth say by *John*, that it was. And what Impudency such Sinners do shew, that can deny the very expressions of the holy Ghost, in Scripture, I leave all to Judge? compare *Matth.* 3. 10 with Luke. 3 9, And you may see That they may as lawfully deny the Report of *Matthew* also, As well as of *Luke*.

5. Then *Johns* threatning them with hell fire, for not bringing forth good fruit or in case they did not bear fruit for the future, must be causeless; For the threatning was restrained and limitted to them, as they were in the floor, and as Baptized by him as Christs Harbinger, And as them that Christ would execute, when he did come, in case they did not bring forth fruit in parting with sin, and coming to Christ, to be baptized with the holy Ghost, *Matth.* 3. 9, 10, 11, 12. *Acts* 19. 3, 4.

6. Then The peoples fears were groundless upon what *John* did say to them. For what need they fear being cut down, if *John* had not laid the Ax to the root of them, *Luke* 3. 10.

7. Then *John* must do more for the *Publicans* and *Souldiers*, than he did for the multitude which was not only counsel and direct them, as he did the multitude, but also Baptize them.

Or else 8. *Luke* must make report of none that *John* Baptized. For if he did not Baptize the multitude, nor the *Publicans* nor the *Souldiers*, then he must make report of None that he Baptized, before he promised them, that Christ should Baptize them with the holy Ghost, *Luke* 3. 16. 21. Verses

9. Then *John* must say that which he did not do. For in verse 16th of *Luke*. 3. He saith, *I indeed Baptize you with water.* How dreadful is this, that *John* shall expressly say he did baptize them, And yet these desperate Souls

shall

ſhall dare to ſay he did not do it. Who did know beſt what *John the Baptiſt* did? he himſelf, or theſe poor deſperate Souls? Was not the multitude them that he ſpake to, in ver. 16. Or elſe was it to the *Publicans* and *Souldiers* only? Do they know whether the multitude were gone? when *John* ſpake to the people. Compare *Luk* 3. 15, 16, 17. and that were the multitude, in ver. 10.

10. Then If *John* did not baptize the *multitude*, nor the *Publicans*, nor the *Souldiers*. For the Baptizing of one of theſe is expreſſed no more than another; Then he muſt promiſe them to be Baptized with the holy Ghoſt by Chriſt, That he did not Baptize with water, nor would not. And this is as true as all the reſt; For the Promiſe of Baptizing with the holy Ghoſt by Chriſt, was made expreſly to them that he, that is, *John* had Baptized with water, and to None others. Luke 3. 16. Nor can any have viſible hope of having the good of means, that refuſe and reject the means, John 3, 3, 5, 8. *Acts* 27. 21. 35 31. verſes, compared, or that are excluded means.

11. If They were not Baptized by *John*, then they muſt not be the ſubjects of Chriſts Miniſtry, neither of his Baptiſm nor his Fan, Contrary to Luke 3, 16, 17. Matth 3, 12.

12. Then the multitude muſt neither be Chaff, nor Wheat, nor be purged out of the Floor, nor continued in, neither ſtand nor be cut down.

13. They muſt not be Damned, nor ſaved, *neither be gathered into the Garner by Chriſt, nor burnt up as Chaff with unquenchable Fire.* For they that *John Baptiſed*, are threatned with theſe things; and if the multitude was not Baptiſed by him, then they muſt not be the perſons whom theſe things did concern, *Luke* 3, 16, 17. And they that can provide a purgation for that multitude, may.

But whatever men do ſay, Gods word does witneſs, *that they that were to bring forth fruit, and had the Ax laid to the Root of them*, and that were Children of *Abraham*, were baptiſed, and ought to be baptiſed by *John* the Baptiſt, and all that had the promiſe to be baptiſed by Chriſt with the Holy Ghoſt, were baptiſed by *John* the Baptiſt. And all that were in the Field or Floor of the Jewiſh Church that ſhould be damned or ſaved, were baptiſed by *John*, or elſe it was their great ſin, and not *John's* obſtruction of them, *Mat* 3. 9, 10, 11, 12. *Luke* 3. 7, 8 9. 16, 17. *Luke* 7. 29, 30.

But a little further. It is obſervable, that they that were called *the multitude*, in *Luke* 5. 7. are called *the people* in *Luke* 3. 10, 15, 18. And *all the people* in *Luke* 3. 21. and *all the people*, *Luke* 7. 29. and in *Mat.* 27. 24, 25. They that were called *Multitude* in one verſe, are called *all the people* in the other verſe. And they that are called, *they of Jeruſalem, and all Judea, and all the region, round about Jordan* Mat. 3. 5. Chriſt calls them *multitudes* in *Mat.* 11. 17. Jeſus began to ſay unto the multitudes concerning *John*, *What went ye out for to ſee?* So that there they are expreſly called *multitudes* τοις οχλοις the word that is uſed here in the Text, and *John* was then alive. And they were called *that Generation*, Mat. 11. 16. and them that Chriſt calls *the multitudes* in *Mat.* 11. 7. are called *the people* in *Luke* 7. 24. And when the Meſſengers of *John* were departed, he began to ſpeak unto the people

people concerning *John*, *What went ye out into the wilderness, to see?* And in verse 29. *All the people.* So that if any will deny the multitude to be baptised by *John*, they must deny all the people likewise in *Luke* 3 21. *Luke* 7. 24. And if expres Scripture will not satisfie any, that are given to wrangling? Then they may wrangle on. It is a mercy, that thus it is written; and this some believe, and shall be saved, when others wrangle and will certainly be damned without Repentance. If the order of writing be kept to, Christ, and all the People must be Baptised when *John* was in Prison, *Luke* 3. 19. 20, 21.

But let us now enquire, who we are to understand by *Multitude*; and that the Scripture of truth does witness to be the same with *all the people*, Mat. 27 24,25. *Then Pilate took water, and washed his hands before the multitude, saying, I am Innocent of the blood of this just person; see ye to it. Then answered all the people, and said, his blood be on us, and our children.* The Greek word here used is ὀχλος. from ὀχλοποιεω, to gather a company. And then they will find it hard that engage to prove that Infants, and Children, and Women cannot be gathered together; as well as any adult persons; see *Joshua* 8. 33, 34, 35. *Deut.* 29. 1, 2, 10, to 16. *Acts* 17. 5. *Joel* 2. 15, 16, 17. This Noun is used, near two hundred Times in the *New Testament*, *Mat.* 4 25. *Mat.* 27. 2, 4. τὸ ὀχλῳ, *Mat* 11. 7. ὀχλοις; and what is translated, *the people* in *Luke* 3 10. is οἱ ὀχλοι; and should have been rendred *the multitude*, as it is in verse 7. So also what is rendred *the people* in *Luke* 7 24. is τὸς ὀχλους, and should have been rendred *the multitudes*, as it is in *Mat.* 5. 1. and *Mat.* 14. 15, 19, 21, 22. and *Mat.* 15. 31, 32, 39. The word signifieth *a multitude, a throng, a swarm, a press*, *Mat.* 4. 25. *Mat.* 5. 1. *Mat.* 14. 15, 19, 21, 22. and *Mat.* 15. 32, 33, 35 36, 39, &c. The Hebrew word for *multitude* is אסף from אסף *he gathered together*, המון from המה *to make a noise*, *Eccles.* 5. 9. it signifieth *the Vulgar*, *Jer.* 52. 15. *Gen.* 17. 4. *Joel* 3. 14. *Ezek.* 32. 20. Another word is מלא from מלא *to fill, and to be full and numerous*, which sheweth the numerousness of the multitude. *Isa.* 31. 4. *Ezek.* 41. 8. *Psalm* 241. A multitude is a fulness of people, a Plenitude of people; so also רב from רבה *to be great and numerous*

Was there no Infants intended and included in that promise to *Abraham*, when God said, *his seed should not be numbred for multitude*, Gen. 16. 10. Gen. 28. 3. *God Almighty make thee a multitude*; see also *Gen.* 32. 12. *Ezek.* 7. 12. *Wrath shall be upon the multitude.* Do not Children then partake of it?

But let us enquire a little into the *New Testament* also, that we may see who are meant and intended by multitude, τὸς ὄχλους Mat. 14. 15. *Send the multitude away*, vers. 19. *He commanded the multitude to sit down on the grass; and they that had eaten were above five thousand men, besides women and children.* The word for *Children* is παιδια; and for *multitude* τὸς ὄχλους So that here it is expresly discovered by the Holy Ghost, who he means and intends by *multitude*, and that is *men, women and children*: and do they that teach otherwise, consent to the words of our Lord Jesus Christ? Had his Servants so taught us, if they had not been commanded by him? *Mat.* 28. 20.

So alſo in *Mat.* 15. 32. *Jeſus ſaid, I have compaſſion on the multitude; I will not ſend them away faſting, leſt they faint by the way*; And who are moſt like to faint, the Men, Women, or Children? Or who has Chriſt moſt compaſſion upon? Iſa. 40. 10, 11, 12. *He carrieth the Lambs in his Arms, or Boſom.* In verſe 35. *He commanded the multitude to ſit down, they did all eat, and were filled*, verſe 37. And in verſe 38. *They that did eat, were above five thouſand men, beſides women and Children.* Here it is expreſly written; and if what is written be *the commandments of the Lord*, 1 Cor. 14 37. Then they, or he that deſpiſeth, or contradicteth, *deſpiſeth, and contradicteth not man, but God.* John 3. 32, 33, 34. *And he that receiveth not the Teſtimony, maketh God a lyar.* So Acts 2. 6. *When this was noyſed abroad, the multitude came together.* Verſe 38. *Repent and be baptiſed every one of you.* Verſe 39 *For the promiſe is to you, and to your children.* Did the Holy Ghoſt now ſpeak by the mouth of his Servant to them that were not in the Congregation? Or that did not appertain to it? Here was a multitude made up, of ſome of almoſt all Nations under Heaven; that we ſcarce ever read of the like in the whole Bible: And was it not the duty of them to repent, and be baptiſed that were ſpoken to, and did not; as well as it was their duty that did? If it was, then they were under the ſame Obligation, and Law of Divine Authority. And if not, then they did not ſin that did not repent, and be baptiſed. Becauſe they were under no Command. And if they of that multitude that did not repent and be baptiſed, did not ſin, why does the Apoſtle condemn them as *an untoward generation?* verſe 42. So Mat. 21 11. *The multitude ſaid this is Jeſus*, &c. verſe. 15. *When the Scribes and the Phariſees ſaw the wonderful things that he did, and the Children crying in the Temple*, &c. Which clearly ſheweth, that Children are intended by the multitude, in Scripture, And Children *that ſuck the Breaſts*, for of ſuch That Text ſpeaks, as may appear from the Text, whereby our Saviour juſtifieth it, *Pſalm* 8 2, 3. The like diſcovery we have in *Luke* 19 38, 39. So that unleſs any will deny the Letter of Scripture; and the plaineſt Expreſſions of the Holy Ghoſt, that can ſet forth any thing, they muſt acknowledge that Children are contained in, and intended by the multitude in Scripture, as well as the Adult. And that when *John* Baptiſed the Multitude, he baptiſed Infants as well, and as certainly as the Adult; and muſt, and ought ſo to do, becauſe the Infants in *Iſrael* that were but a *Span long*, had God for their God as well, and upon the ſame ground, as to viſible promiſe, as any Adult perſon whatſoever, *Deut.* 29. 10, 11, 12. *Deut.* 10. 15. And eſpecially this being a multitude, gathered together, not for fighting, or ſporting, or rioting and drunkenneſs, and againſt the warrant of the Word, or without it; but by warrant of the Word, and publick call of the Goſpel; and that by one of the greateſt of the Prophets, even Chriſt's Forerunner, Acts 13. 24. *He preached it to all the people of* Iſrael; *and they came together to ſee one, that they were perſuaded was a Prophet indeed, and that they did believe came from God: And they could teſtifie, that all that he ſpake was true of Chriſt*, John 10. 41, 42. And they came together to hear the word of God, the Do-

ctrine of the Kingdom of Heaven, and a Doctrine discovering the *Messias*, that had been so long hoped for, now ready to be revealed. And a Doctrine of obtaining Remission of Sins, and of the Way for them to go to Christ, and believe on him, and being baptised with the Holy Ghost by him. Doubtless in conscience towards God, and in Obedience to his Commands, they did, and must bring their Children with them to be baptised by *John*. Deut. 31. 11, 12, 13. Luke 5. 1. *The people pressed upon him to hear the word of God, and to be healed of their infirmities*, and these were the multitudes that came to *John* to be baptized, *Mat.* 11. 7. *Luke* 7. 18, 19, 24, 29, 30. *For* John *was not then dead.*

Besides our Saviour discovereth what a Spirit they were of, by Gods blessing upon *John*'s Ministry: *From the days of John the Baptist, the Kingdom of Heaven suffered violence, and the violent took it by force*, Mat. 11. 10, 11, 12. So that it was a multitude gathered together to hear the word of God, and to be directed how to obtain the Kingdom of Heaven. And what spirit they were of, or are of, that would either neglect, or keep back their Children or Infants, let all that have any knowledge, or belief of the Kingdom of God, judge; and especially when all had it preached to them, *Acts* 13. 24.

But that the Scriptural Interpretation of these general expressions, before explained, may appear to be true and genuine, according to the true intent and meaning of the Holy Ghost in those expressions of *Jerusalem, all Judea, all the Region round about Jordan, the multitude, and all the people.* Let us view *Johns* Exhortation that he gave the people that he baptised; and that are set forth under these General Phrases and Expressions, and recorded in *Mat.* 3. 5, 6, 7, 9, 10, 12. *Mark* 1. 5, 6, 7, 8. *Luke* 3. 8, 9, 16, 17. compared.

First, They were such as had *Abraham* to their Father, and so were not admitted upon any other Terms, than as being the *Children of Abraham.* And if so All must be there, and were there, *i. e.* first or last, or else it was their grievous sin, *Mat.* 3. 9. *Luke* 7. 30. 2. They were such as had the priviledges of *Abraham*'s Seed, for else how should *John* have dissuaded them, from trusting in their priviledges, as being the *Children of Abraham*? And if any one of the Church of the *Jews* was there, and did partake of Baptism upon this account; it was their indispensable duty of every soul of them to be there, and to partake of it too, or else they were notorious transgressors, *Luke* 7. 30. 3. They are spoken to in the capacity of *Abraham*'s Children; in that *John* tells them, *That God was able of the stones to raise up Children to Abraham.* And if Infants and Children should have been excluded, why should he make mention to them of Children, and the Children of *Abraham*? 4. He asserts, *That the Ax was laid to the Root of the Trees, that were to bring forth Fruit*, and if every soul in *Israel* was not to bring forth good Fruit, that soul must be discharged from Christs Authority, or from hearkning to Christ; contrary to *Acts* 3 23. This Phrase of *the Ax being laid to the Root of the Trees*, comprehends both good and bad in *Israel*, for *every Tree that did bring forth good Fruit*, should stand, *and*

not be cut down; and every Tree that did not bring forth good fruit, should be hewn down, and cast into the fire. So that if there were any soul that was not here intended, that person must neither live nor die, neither stand nor be cut down, neither be kept out of the Fire, nor be cast into it; neither bring forth bad Fruit nor good Fruit, nor be Barren. 5. It is meant and intended, and is comprehensive of *all among the people* that were to go to Christ; and had the promise of being *baptised with the Holy Ghost*, and that was every one in *Israel*, *Acts* 2. 38, 39, 40, 41. For they that did not accept are reckoned, and doomed as an *untoward Generation*. 6. His exhortation is comprehensive, and extensive of, and to all *that were warned to flee from the wrath to come*, Mat. 3. 7. *Luke* 3. 7. *And that was all the people of Israel*, Acts. 13. 24 7. It was to all who were to *walk in the way of the Lord*, that *John came to make strait and plain*, Luke 3. 5. If that did not concern the Old and Young *of the Children of Abraham*, let all judge, *Gen.* 18 18, 19. *Deut.* 29. 10, 11, 12. 8. His exhortation concerned All that were in the floor of that *Visible Church*; *Christ would come, and throughly purge his Floor.* 9 It was to All that were to be the Object of *Christ's Fan*, *Mat.* 3. 12. And they were *the Circumcision*, which comprehended *the Children of eight days old*, and All others in *Israel* as in such a capacity, *Rom.* 15. 8. 10 It concerned All that were *Chaff* or *Wheat*. 11. All that should be *purged out*, or *continued in that Church of Christ*. 12. It concerned All that should be *damned or saved among that people*, All that should be *gathered into the garner as Wheat*, and all that should be *blown away, and burnt up as Chaff with the Fire unquenchable*, Mat. 3. 12. So that his Exhortation was comprehensive of *all both good and bad, old and young in Israel*; which could never have been, if they had not been there, or have been required to be there by *John's* being sent to all of them, and his Commission to Preach it, and Proffer it *to every Soul of the seed of Israel*, Acts 13. 24. Acts 3 23.

So that if any shall dislike, gain-say or wrangle against the Interpretation given the General Expressions before explained, as setting forth the subjects that *John* baptised, as comprehending Infant and Adult, Male and Female, of the seed of *Abraham*. They must first of all deny *John* the Baptist's Exhortation to extend *to Old and Young, Infant and Adult.* And prove that infants among the *Jews* were not of the *seed of Abraham* nor had any priviledges, as such, while Infants; or were not of the Trees in that Field that should be cut down or stand, or that ought to bear good Fruit, or did sin, or must suffer if they did bear bad Fruit; or that were Chaff or Wheat in that floor, or that they were the objects of Christ's Fan, or should be saved or gathered into the Garner of Heaven, or be burnt up with the unquenchable Fire of Hell. And they that can prove these things by expref Scripture Evidence; as the contrary to this have been proved by expres Scripture may then have some foundation from Scripture to exclude Infants from Baptism but not till then.

It hath been proved by the witness of the Spirit of God in Scripture, that the General Expressions before explained, do intend and comprehend

Infants

Infants as well as Adult; and that thereby we may be assured that Infants were baptized by *John* the Baptist as well as the Adult.

Now let us enquire into one thing more, and that is, What ground or reason they had to be there; From *John Baptist his Preaching of it to all the People of Israel*, Acts 13. 24. *When John had first preached the Baptism of Repentance to all the people of Israel* βαπτισμα μετανοιας παντι τω λαω Ισραηλ All that are here exempted from having it preached to them, must be discharged from having it their duty to hearken to Christ. *But every soul in Israel was under a command to hearken to Christ*, Acts 3. 23. Deut. 18 18, 19. Therefore there was no soul in *Israel*, or of *Israel*, but what was here in this Text intended to be spoken to, and to have it preached to them; *In that every soul that did not hearken and obey was to be destroyed from among the people. John* did not preach to more than he had commission to preach to, *John* 1. 31, 33 The Infant that was but a *span long* was capable of entring into the Covenant with God, as well as the Adult, *Deut.* 29. 10, 11, 12, 14, 15. And therefore must have all the means of imitation, or else be excluded, and lose the good of the Covenant after they were taken, or had entred into it. And that Infinite Wisdom, Grace and Goodness that had taken them into it, did know how to convey the good of it to them, by the means he hath commanded them to wait upon him in *Gen* 18. 18, 19. *Deut.* 31. 11, 12, 13, 14. *Joel* 2. 15, 16, 17. *Luke* 1. 17.

But some will say, it may be, *How can any prove, That Infants of a few days old were here included, to be of the number that* John *Preached the Baptism of Repentance to?*

I Answer, If all the people of *Israel* do not, according to the use of the Phrase by the Holy Ghost in Scripture, comprehend every soul in *Israel*, or of the seed of *Israel*, whether Adult or Infant, Male or Female, Poor and Rich, then it comprehended none. For one is no more expressed than another, nor no more particularly expressed than another. And if any will deny, they must deny all or none; and must grant all or none. And all and every one, by the same authority, and call, were to come as any one. And they be all preached to, as being all in one and the same capacity as another, and that is, as they were of *Israel*, Rom. 9. 6 *All the people of Israel*, and that is, as they were the Seed, Off-spring, Issue and Natural Posterity of *Jacob*, whom the Lord named *Israel*. And if it was preached to them, as they that were of *Israel*, there must none be exempted, but such as had not *Israelites* to their Father and Mother. But if the Infant newly born, had *Israelites* for Father and Mother, it was as certainly one of *Israel*, and one of the people of *Israel*, as any one whatsoever; and was in as good a capacity to partake of Church Priviledges, and was as certainly to be a Church Member, as any of them ever was. And this by the same Law and Commandment, as ever any of them ever had their priviledges, and constitution by. And we may see what an *Israelite* was, or one of *Israel*, by the opposite to whom it is opposed, and that is to a Stranger, or one of another Nation, *Deut.* 24. 14. *Joshua* 8. 33, 35. 1 *Kings* 8. 41.

A Stranger

A Stranger that is not of thy people Iſrael. It was all the poſterity of them that God brought out of Egypt, 1 Kings 8. 16. *Among whom God had ſet up his Tabernacle, and among whom he did dwell,* 1 Kings 6. 13. *Among whom he did walk,* 2 Sam. 7. 7. *As his only viſible Church and People upon earth,* Luke 2 32. *The glory of thy people Iſrael. Them that were Jews by nature, as they were born of Jewiſh parents, and not of Gentiles;* Gal. 2. 14, 15. Acts 21. 20, 21, 22, 25.

By *all Iſrael,* and *all the people of Iſrael,* and *all the congregation of Iſrael,* we are to underſtand *men, women and children of the ſeed and poſterity of* Jacob. *Deut* 29 2. *Moſes called nnto all Iſrael.* 10 verſe. *Ye ſtand this day, all of you, before the Lord your God, your captains of your tribes, your Elders, and your Officers, with all the men of Iſrael: your little ones and your wives;* and So *Joſhua* 8. 33, 35. *Deut.* 31. 1. *Moſes went and ſpake theſe words to all Iſrael,* verſe 11th. *When all Iſrael is Come to appear before the Lord your God, Thou ſhalt read this Law before all Iſrael: Gather the people men, women and children.* It comprehended both *the young man and the Virgin, the ſuckling alſo,* with *the men of Gray hairs, Deut.* 32.25. To theſe the matter of the Song did appertain; And they were *all to be at the reading of it, Deut* 31, 10, 11, 12. 1 Sam 11 2 *And Lay it for a reproach upon all Iſrael: Nahaſh the Ammonite* did intend the reproach *to reſt upon the ſeed, and the ſmalleſt Infant in Iſrael* as well as the Adult. So 2, to 12, 12 and 1 *Kings* 4 1. *Solomon was King over all Iſrael.* And was not the ſmalleſt Infant under his Government as well as the Ancienteſt Adult Perſon? Why then did he Judge and determine with reſpect to the young Infant of the Harlots; 1 *Kings* 3, 25 26 27. And in this Judgment that reſpected the Infant, The wiſdom of God was manifeſted in him to do Judgment, *And all reverenced him, Becauſe they ſaw the wiſdom of God in him.* It comprehends every Soul. *Acts* 3, 23, 26. *Rom* 2. 6, 7 8, 9 11. whoſoever were to be ſubjects of Chriſts Fan, to be purged out or kept in to be Damned or ſaved, The circumciſion *Rom* 15, 8 *Matth* 3 10, 12, 13. The *Lambs as well as the ſheep, Iſa* 40, 10, 11, &c. So that it is manifeſt, that by *all the people of Iſrael* is meant and intended *old and young, Young man and Virgin ſuckling,* and the *man of Gray hairs.* And if it was ſo, Then all theſe were they to whom *John Preached, the Baptiſm of Repentance.* And if *John* Preached it to them, by this they were all called to be there, and to partake of it. And every one of all the people of *Iſrael,* as much as any one; and that by the ſame call, from the ſame authority by the ſame meſſenger, and all as expreſly, and as particularly one as another, the Goſpell being commiſſioned to be preached *to every creature,* binds every one to beleive, and leaveth that particular Soul that did not believe, under the threatning to be damned, and this for *not believeing the meſſage, Mark* 16. 15, 16. So in *Luke* 24, 47. *That repentance and remiſſion of ſins ſhould be preached in his Name among all Nations, Heb* 4, 3, *For unto us the Goſpel was preached as well as unto them; But the word preached did not profit them, not being mixed with faith in them that heard it.* If preaching of the Goſpel do oblige them to whom it is preached, to believe it, then it is *a command,* but that it doth; Therefore preaching is *a command* to them to believe it, *John* 3. 32, 33. If it be a *Sin,* not to believe and receive the word preached;

then

then the preaching of it is *a command* and a *law* to them to believe it. But it is a *Sin* not to believe and receive it, therefore it is a *command* and a *law* to them to whom it is preached, to believe and receive it. See *Isa.* 53. 1, 2. *Heb.* 4, 2. *John* 3. 33, *Acts* 13 48. *Through this man is preached to you the forgiveneſs of Sins.* 1 *Peter* 3. 19, 20. By which alſo *He preached to the Spirits in Priſon*, which ſometimes were diſobedient. when once the long ſuffering of God waited in the days of *Noah* whilſt the Ark was preparing.

The *Spirits that were then in priſon*, were thoſe that lived in the Days of *Noah*, in this World, whilſt the Ark was a preparing They were then preached to by *Noah*, and that by the Authority, Aſſiſtance, and Enablement of the ſame Spirit that raiſed Chriſt from the dead. And to this Preaching of the Spirit of God by *Noah*, they were diſobedient; and this is here charged as their ſin; which ſheweth, that it was their Duty to have obeyed. So *Rom.* 6. 16, 17. *But ye have obeyed from the heart that form of Doctrine which was delivered to you.* And this was their *Commendation*. So *John* preached the *Baptiſm of Repentance to all the people of Iſrael*; and this was a *Divine Command* to them, to hearken to him, and to be *obedient*, and be *baptized*; and their *Sin* if they were not obedient, and their *commendation* if they were; And both theſe our Lord Jeſus does expreſly declare, *Luke* 7. 29, 30. He commends them that were baptized, and condemns them that were not baptized; and ſo he did alſo in *Mat.* 21. 32. *John's* Doctrine was from the ſame Spirit that *Noah's* was, only *John* was influenced with a greater meaſure of the ſame Spirit, with the reſt of the Prophets, and his way of revealing of Chriſt more clear than any before him; and this made the Obligation to believe and obey, the ſtronger, and their Condemnation the greater, that would not believe nor obey, *Mat.* 11. 20, to 25. *Mat.* 12. 41, 42, 43. *John's preaching the Baptiſm of Repentance to them*, that is, *to all the people of* Iſrael, *was a Call and Command or not.* If it was not a *Law* and *Command*, why are any accuſed as ſinners that did not come? *Where there is no Law, there is no Tranſgreſſion.* They be condemned as *Rejecters*, that did not come and be *baptized by him*, *Luke* 7. 30. *Mat.* 11. 16, 17, 18. *Mat.* 21. 25, 32. Therefore they were under a Law and Command to come. And if they were *Tranſgreſſors that did not come*, then they were *all under a Command to come*. And if not a *Call*, what Warrant had any to come? and every individual under the ſame *Command*, one as another; as all they were in *Noah's* Days, one as another, 1 *Peter* 3. 19, 20. *As the great Lord, Lawgiver and Judge of the Church of God, is Lord of all Acts* 10. 36, 37. *And all Souls are his, as the Soul of the Father, ſo the Soul of the Son, Ezekiel* 18. 4. And *there is no reſpect of perſons with him*, *Rom.* 2 6, 7, 11. So every Soul is bound by that one and the ſame Command and Authority of his ſpeaking by his Spirit in his Servants whom he ſends to them, to believe and obey all and every thing he ſaith to them. And he backs and enforceth all that he ſaith, with the ſame Promiſe of Good, in the way of *Duty*, to be obtained; and with the like Threatning of Evil, in the way of *Refuſal* and *Rejection*, to come upon every individua alike. And this was God's way with this *people of Iſrael*, by *John the Baptiſt*. The good they were

to have in coming to Christ, was baptizing with the Holy Ghost here: and to be made fruitful, and to be gathered into the Garner at last, *Mat.* 3. 9 11, 12. And in the way of Disobedience and Rejection, to be cut down, and not to have the Priviledges of *Abraham*; and *to be purged out of the Floor of the Visible Church, as Chaff, and burnt up in the unquenchable fire of Hell*; and this to every individual alike, without the least *limitation, mitigation,* or *restriction* to one person among them. So that here by *John's preaching this Baptism of Repentance to all the Children of Israel,* they had every one a *Call to be baptized,* and every one a *like Call,* it being to all from the same Spirit of God, and by the same immediate extraordinary Officer, and by the same means, preaching, and preaching the same Matter, *the Baptism of Repentance*; and the same Ordinance, *Baptism*; and *Baptism with Water*; and to the same end to *believe in him that was to come, Acts* 19. 4. And this to them in the same capacity, as *the people of Israel,* as *the Children of the Promise,* and as then the only Visible Church of God in the World; and by the Donation of God, to whom of Right it did belong, or appertain, *Rom.* 9. 4, 5. *Rom.* 3. 23. *Mat* 15. 24, 25, 26. And should they not have come, every Soul must have been a Rejecter of this Call, and a Refuser and Rejecter of the Grace here tendered, and made known and revealed, which was no less than the Kingdom of God. More than which none of them could need, and less the Lord did not tender to any of them; and this in his Son, in whom all *the Promises be Yea and Amen.*

John's Preaching of this Baptism to them, must be a Call, or not a Call and Warrant to them to come. If it was not a Call, and a Warrant, then they sinned not that did not come to it But this is contrary to Christ's own Words, in *Luke* 7. 30 and *Mat.* 21. 31. 32. And if not a Call, they that did come, must come without Warrant; Nor could it be matter of Duty, but Will Worship. If it was a Call and a Warrant, it must be a Warrant and Call to All to whom it was preached, or not. If it was a Call to any, it must be to all, unless there was any Limitation or Restriction made. But of that we read none, and therefore there was none, *Heb.* 7. 14. Therefore it must be God's Call to all that *people of Israel.* And this evidenceth that it was a Call, and that they had a Call, in that *John* asketh the *Pharisees* and *Sadduces, who had warned them? Mat.* 3 7. Particularly, they were not warned by any more than others.

But it may chance, that some will have the word *all* to be *some of all Sexes, Ages and Conditions.*

I answer then, it must be to Infants as well as to any; for they are some of that Age of Mankind. If any say, *all the Elect,* then it must include *Infants* too; for *Election* is not an act of Time, but from Eternity; and they that are not Elect when children, will never be Elect when Adult tho they may be then manifested to be such. If any say, it was *all the called and converted only.* Yet that does not exclude Children; for some have been called in *Infancy*; witness *Isaac, Jacob, Sampson, Solomon, Jeremiah, John Baptist.* And then the Elect uncalled must be excluded the means, and the call to it. If a-

ny ſay, *all the Adult*, then the Covenant made with *Abraham*, and the Promiſes to the Fathers, muſt be broken and made void; and they muſt be excluded the Kingdom of God, that God had conſtituted of it; and that Chriſt afterwards aſſerted, that they were of the Kingdom of God, *Mark* 10. 13, 14, 15. So that it muſt ſtand firm, and the thing be certain that they were to come being called; and that *John* ought to baptize them when he had called them to it, *Acts* 13 24. Whatſoever is, or was contained in the Law and the Prophets, is a Command, and ſo aſſerted by Chriſt himſelf, *Mat.* 22. 37, 38, 39, 40. *On theſe two commands hang all the Law and the Prophets:* Verſe 40. κρεμανται; All that the Law and the Prophets ſpake, depended upon theſe two Commandments, *Love to God, and our Neighbour.* And if it did, then there was nothing contained in the Law and the Prophets but what contained a Command. And then what was propheſied of *John*, *Mal.* 4. 6. and *Luke* 1. 17. was a Command to them to come to *John*, and to partake of Ordinances from him; and a command to *John* to baptize them, as well as the Prophecy, *that Chriſt ſhould be a Light to the Gentiles*, *Acts* 13. 47. And *John Baptiſt's* preaching the *Baptiſm of Repentance*, to them; and the *Kingdom of Heaven being at hand*, muſt not contain *Love to God*, or *our Neighbour*; or elſe it muſt be a command to them to come to his Baptiſm, and to repent of ſin by Chriſt's own Teſtimony. So that if a Divine Command was a ſufficient Warrant for them to come, and for *John* to baptize them; then they ought to come, and it was their Duty to come, and *John* ought to baptize them; as being commanded ſo to do; and to them to be baptized: And *John Baptiſt's* asking of the *Phariſees* and *Sadduces*, who hath warned you to flee from Wrath to come, *Mat.* 3. 7. does ſhew, that his preaching of this Baptiſm was a warning to the reſt, tho not to them in particular, or only.

But ſome have ſaid, and doubtleſs will be ready ſtill to ſay, *What does this ſhew of the ſignification of the Expreſſions and Terms whereby the Subjects of* John's *Baptiſm are ſet forth, or prove of Infants being baptized by* John the Baptiſt? When it is expreſly ſaid, *that they came to him to be baptized*; and *when they were baptized, they confeſſed their ſins*; And neither of theſe Infants can do And therefore whatever Evidence can be given of Infants being intended by, and contained in the general Expreſſions from Scripture; yet all this is nothing in the Judgment of ſome, until theſe two Objections which are ſo viſible to all, in the Texts, are anſwered. All that is ſaid herein muſt go for nothing, and be of no weight, to prove that *John Baptiſt baptized Infants as well and as certainly as the Adult*; altho the Youngeſt Infant in *Iſrael had God for their God*, as well as the Adult; and were as real in covenant with God, as to the External Means, as the Adult, *Deut.* 21. 1, 2, 10, 11. 12. And altho the Promiſe was as expreſs, and as particular, and as ſure to them as to their Parents, *Acts* 2. 38, 39. Yet the Infants muſt be excluded *John's* Baptiſm in *Iſrael*, and from all Goſpel-priviledges as Church-Members among the *Jews*, or in the Jewiſh Church, which was the only Viſible Church of God then upon Earth; If theſe two things cannot be anſwered and removed out of

the way. And becauſe it is to clear up the Truth of God in his Promiſes made to the Fathers, that all Infants *in Iſrael*, or *of Iſrael*, were not then cut off from being Church Members, that God had made ſuch, and ſo long continued to be ſuch: And alſo, that they were not for ever after that excluded in *Iſrael*, and among the *Jews*, whether Embracers of the Goſpel or not. It muſt needs be a matter of concernment for the Glory of God, and the good of Souls, to give Anſwers to theſe two things; and eſpecially becauſe it will be a Foundation for Infants being admitted to Baptiſm in after-Ages.

I ſhall therefore by God's aſſiſtance, firſt anſwer theſe two Objections before-mentioned; and then come to lay down Scripture-Arguments and Reaſons to confirm this. *That* John Baptiſt *did as certainly baptize Infants as the Adult, and that he ought ſo to do.*

A Scripture Anſwer to the Two Great Objections that have been, are, or may be made, or brought againſt, Infants being of the Number that John *the Baptiſt Baptized, at his firſt Adminiſtration of that Ordinance to the Church of the* Jews.

THE Cavillations that are brought Againſt Infants being the ſubjects of Baptiſm at any time, by warrant of Scripture are Numerous. And I eſteem all that is ſaid againſt it, if not founded upon Gods Word, but as Cavils, and the Froth of mens own Brains, and Vain Imaginations. But if what is objected, have foundation in expreſs Scripture, then it is to be Regarded, and Anſwered.

Now there are two things that ſeem to make viſibly againſt this Truth, in the apprehenſion of ſome; That *John* did not Baptize Infants as well as the Adult among them that he Baptized in the Church of the *Jews*, at his firſt Adminiſtration of Baptiſm.

Firſt, In that it is recorded of them, that *John* Baptized, *That they came forth to him*, Luke 3. 7. They that *John* Baptized were ſuch as came to him. But Infants could not then come to *John*; therefore they were not, nor could not be of the number that he Baptized.

Secondly, They that *John* Baptized could, and did confeſs their ſins, when they came to him; for they were *Baptized in Jordan, confeſſing their ſins*, Mat. 3. 6. But Infants could not confeſs their ſins, therefore they were not, nor could not be of them that *John* the Baptiſt then Baptized.

Now theſe two things, at the firſt view, ſeem to look as things Impregnable, and things unanſwerable, againſt Infants being then Baptized by *John* the Baptiſt. And therefore many poor ſouls confidently conclude, That all Infants then were, and all others for ever after muſt be excluded the Viſible Church, and denied the participation of the great Ordinance of Baptiſm, and means of Initiation, as having no right thereto.

And this from their Impotency and Inabillity of Nature, becauſe they were not able to come to the Ordinance at that time, by their own Perſonal

ſonal and natural ſtrength. And when they were come, not being able to ſpeak and make a Verbal Confeſſion of their ſins, both theſe weakneſſes or inabilities of nature, muſt exclude all Infants in *Iſrael* from being admitted to partake of Baptiſm, but they muſt be excluded from being Members of that Viſible Church any longer; who were then, and at that time as real, and as expreſly and particularly declared by God to be Members, and conſtituted, and ſealed as ſuch, as any of their Parents, or any other Adult perſon whatſoever, as to viſible means, and viſible owning. And alſo when they were declared from the Lord by *Moſes* in the Word to be by God taken into Covenant, and had God for their God as any other in *Iſrael*, Deut. 29. 10, to 16. And Infants muſt be excluded from having a right to be of them that *John* Baptized, when every Soul in *Iſrael* was bound by Divine Authority to hear that Prophet, that *John* was then ſent as the Forerunner or Immediate Harbinger of, or elſe they muſt be deſtroyed from among the people of God, *Acts* 3. 27. Surely they do too little conſider what they object againſt Infants being of them that *John* Baptized, or having right to be Baptized; when the Lord declares, that they muſt be deſtroyed if they were not there, and every ſoul of them that were not there. Surely they muſt have ſome right to be there, or ſome Divine Warrant, nay the ſame Warrant, that any elſe had, or elſe ſuch a dreadful threatning could not have been denounced againſt them as well, and as juſtly, and righteouſly, as againſt any other perſons whatſoever, in *Iſrael*. And alſo to exclude all and every Infant; when *John* the Baptiſt *preached it to all Iſrael, or all the people of Iſrael*, Acts 13 24. And when *John's* Exhortation extended to all that were in that floor, and to every ſoul that ſhould be by Chriſt ſhut out of Heaven or taken in, or gathered into Heaven, or caſt into Hell. And yet there ſhould be ſo many thouſands in *Iſrael* at that very time, that had no right to be there, nor to be baptized; becauſe they could not come to him upon their own perſonal feet, and by their own perſonal, and natural ſtrength; or when they were come, they could not ſpeak, and make confeſſion of their ſins. If they were not called to it, they could not be ſaved, nor yet be rejectors to be damned. All that make or plead theſe Objections to exclude Infants in *Iſrael* from being of the number that *John* the Baptiſt baptized in his firſt adminiſtration of it to *Iſrael*. Do by this declare plainly, That they eſteem natural ſtrength of body, and the power and ability of nature to uſe the legs, ſo as to travel for ſome conſiderable number of miles, and the natural ability to ſpeak with the tongue, to be the neceſſary qualifications to capacitate a perſon or perſons for Goſpel Ordinance of Initiation, ſo as to be admitted a member of the Viſible Church of God. And if any were not thus qualified with the uſe of their limbs to travel, and the uſe of their tongues to ſpeak; then they muſt be diſcarded and excluded from being of them that are to be admitted viſible Church Members, or from having any right or warrant to be of that number that have been admitted. For, they are Reaſons alledged or brought, to prove that Infants were not of the num-

ber that *John* the Baptist baptized, because they could not come to him, or his baptism. They that he baptized came to him, but Infants could not come to him. And they that he baptized confessed their sins; but Infants could not confess their sins, for they could not speak; therefore they were not there then. And because not then, never must any Infants have right to be there for ever after.

And both these: the going upon the feet natural and personal, and speaking with the tongue, are but natural endowments, and favours of the general goodness, and common providence of God, that he vouchsafeth to the Children of *Adam*. Yet it is made a necessary qualification for the participation of the great Gospel Ordinance of Initiation, even Baptism. And all, and every person, that may be supposed to be without, or destitute of these natural abilities must, and are supposed then, not to be of the number that *John the Baptist* baptized; and therefore all such must be for ever after excluded from Baptism. What doth render any person capable or of capacity to partake of Baptism, is, and must be granted a *Qualification*, especially when it is supposed to gain a Right; and that for which persons must be accounted to be admitted and reckoned partakers of the Ordinances, and constituted real Members: and for want of which all at that time, and under that Administration are reckoned excluded and exempted, and not to be there as Subjects partaking; and all others for ever after excluded from having any right to be there, or to partake of it; for not being able to come and when they do come, not being able to confess their sins, is, and must be accounted and granted a *necessary Qualification*. And if *natural Qualifications* are those that do qualifie for the *participation*, and gain a Right to be constituted, and initiated a Member, and gain a Right to all external Church-priviledges; why may not *natural Endowments* qualifie for the *Enjoyment of these Priviledges*, and *Enjoyments* when a person is once admitted and constituted a Member? And if *natural strength* to use the Feet and Legs in travel, and the *Power* to use and exercise the Tongue to speak, are not *necessary qualifications* for the great Ordinance of *Initiation*; why do any object against *Infants* being of the Number that *John* baptized because *Infants* want the *natural power* to perform either of these; that is, to come to *John* to be baptized, upon their own personal Feet, and by their own personal strength; and when they were come, their want of Power to speak with their Tongues? Were it not for a supposed want of these *natural Abilities*, why might not *Infants* be there at *John*'s Baptism, and partake of it, as any others in *Israel*? If *Infants* had these *Endowments natural*, to act and exercise them, then none could exclude *Infants* from being there, no more than any others: So that these *natural Qualifications* must be that which did qualifie them, and also they must be absolutely necessary; for they that can be supposed to want these, must most certainly be excluded from *John*'s Baptism, and all *Infants* in after ages for ever, for their sakes, or because they were not supposed to be there for want of these things. And if *natural qualifications* are *the absolutely necessary Endowments* requisite to constitute any Church-Members; what needis

and there

there of any *ſupernatural qualifications*? If perſons have the uſe of their Limbs and Members of body, it is enough; what need Grace, and ſpecial Grace? And much leſs is there any need of the *Confeſſion*, or making out of this Grace Vocally.

And if there is no need of grace, what need is there of the fountain of grace, And the purchaſe of grace, or of the Spirit and diſtributer of grace, and of the publiſhers of grace; and of any, or all of the means of grace? And what need is there of all or any of the end and effects of theſe thing? If Natural endowments will do, And if the uſe of the natural *feet* and *tongue* will quallifie, and be a ſufficient quallification: Then the uſe of theſe muſt do more for any perſon than the endowments themſelves; And ſo the effect muſt be better then the cauſe; For had not God firſt given the members of the body to any perſon, there could never be the uſe of them. And by this Rule, all that have the ſame precious Souls as others, and the ſame members of the body, yet if they cannot uſe them as well as others they muſt of neceſſity periſh. And how many might there be of the ſtock of *Iſrael* and ſeed of *Abraham*, at the time of *Johns* Baptiſm, that could not ſo uſe their members both of old and young? who can tell? And yet they muſt all be caſt out of the Church of God. And how inconſiſtant is this with the declared will of God concerning his deſign in the Goſpel which is to make choice of the fooliſh things of the World to confound the wiſe; and the weak things of the world to confound the mighty: And Baſe things of the world, and things which are deſpiſed, and *things which are not to bring to Nought things that are, that no fleſh ſhould glory in his preſence*, 1. *Cor* 1. 27, 28 29. Surely, if they that can uſe their members were admitted members by *John the Baptiſt*. And all that could not uſe their Members were excluded and caſt out of their Church priviledges. Then they that could uſe their Members muſt have ground to glory, if Men were not of the mind, that theſe perſonal Natural abilities are neceſſary quallifications, Why ſhould they make theſe Objections to exclude *Infants*? And if any will not ſtand to this, that Natural perſonal ſtrength of body and Speech are neceſſary quallifications. But they will ſay, That thoſe that are to be baptized, may manifeſt their condition ſome other way, if they cannot ſpeak, as by ſome Sign.

Anſwer, If a ſign manifeſt, ſome other way may ſerve in caſe of the want of ſpeech to make a verbal confeſſion, Why may not the want of ſtrength to go, be ſupplyed ſome other way and be as ſufficient? And if there is a neceſſity of the perſonal manifeſtation of ſome ſign, by every perſon that is Baptized, Then all and every perſon that could not do this in *Iſrael*, by vertue of his or her natural perſonal ſtrength, muſt be exempted and excluded the church of God, that then they were real, external members of. And where is the warrant for this ſign to be manifeſted ſome other way than by ſpeaking? Can any ſhew where this is written, that any may have ground, for their faith in this caſe? that is in an ordinance of ſuch weight and an ordinance of divine worſhip? Who have power to add to, or take from in acts of divine worſhip, and an ordinance of Initiation? the prophet

that

that should *presume but to speak a word in Gods name which he had not commanded* him to speak. Observe it 's not said, *which God had forbidden him*; But *which God had not commanded him, that prophet was to die*, Deut. 18. 20. surely then it would be dangerous in any to change such a great duty as some would have *verbal* or *vocal confession at Baptism* into *the manifestation of a sign some other way.*

If any say, there must be *supernatural grace* as well as these *endowments of Nature.*

Answer, Why then is the want of these *natural qualifications or endowments objected* to exclude all Infants from *John's Baptism*?

2. Are these Natural Endowments of the use of the *Feet* and *Tongue* equal to that of the endowments with *supernatural grace*, or not? If any say, they are alike necessary, Let them shew by what warrant they assert that.

2. If the *Natural endowments* are not equal to the *supernatural endowments of grace*, then they must be *subservient thereto.* And if they are *subservient*, Then they must be *necessary quallifications* to the reception or being of grace; or *secondly*, to the actings or mannifestation of grace.

If any say, that the use of the members of the body, as the *feet* and *tongue*, is Necessary to the reception or being of grace; How then was *John Baptist filled with the holy Ghost from his Mothers Womb*? And how was *Moses*, and *Samuel*, and *Solomon*, and *Sampson*, and many others partakers of Grace before they had such a measure of the use of their Limbs or Members? And if any will have the use of the members of the body necessary for the participation of external Church-membership, How then was it that all the little ones in *Israel*, were taken into covenant with God? *Deut.* 29. 10,11,12.

2. If any say these are necessary qualifications for the manifestation of Grace.

Answer, Must this Manifestation of Grace be made to God or to Man? If any say they are necessary for the manifestation of grace to God.

How do they know that? can any mortal perceive the actings of Grace between God and any person? Or are these actings, or manifestations, always made by the Organs of the body? If the use of the members of the body be necessary for the actings of grace towards God. What will become of all persons in sickness, or under any Infirmities that are deprived of the use of the members of the body? And besides, this will make supernatural grace to depend upon natural causes for the Actings, and Manifestations thereof, and that to God. And this will be strange Divinity, as well as unheard of Reason.

2. If any say, the manifestation of Grace is to be made to men, and therefore this ability of Nature is necessary.

Ans. Where is the Warrant for this confession of Grace to be made to Men? It is said, *They were Baptised of John in Jordan, confessing their sins.* But is it said, *That they confessed them to John, or to any one else*? It is strange that a confession to men should be warranted from that Text, *Mat.* 3. 6. Where the Holy Ghost doth not express any such thing, nor so much as one tittle of it: If their confession was made to *John*, surely *John* did not very well like, or

approve of it, in that he called them a generation of Vipers, and ſo ſeverely threatned them with ſpeedy deſtruction in caſe they did not bring forth good Fruit; but never Abſolved one Soul of them, or declared them to be in any other State by their confeſſion one than another.

And can men perceive or know whether any perſon have grace in truth in his or her Heart, by the vocal confeſſion that is made by that perſon? If the grace in the Heart have been Infallibly diſcerned and known by the confeſſion of the Mouth; Whence is it, that ſo many have been deceived? And whence is it, that the hearers of Confeſſions have been themſelves adjudged to be graceleſs? And if any Mortal could Infallibly know the heart of another, or of himſelf either, How could it be the Prerogative Royal of God Almighty to ſearch the Heart and try the Reins? *Jer.* 17. 9, 10. How many years muſt a perſon Live, and what experience muſt he have before he do know what is in his own heart? And if he do not know it, *How* can he confeſs it, or make diſcoveries of it to another? *The wind bloweth where it liſteth, thou hearſt the ſound thereof, but canſt not tell whence it cometh, nor whether it goeth*, John 3. 8. The Infuſion, or way of the Communication of Grace is unknowable, and the manner of the growth of Grace is unknowable, *Mark* 4. 26. So is the Kingdom of God, as if a man ſhould caſt ſeed into the ground, and ſhould ſleep, and riſe night and day; and the ſeed ſhould ſpring and grow up, he knoweth not how; How ſhould any make that out by a confeſſion to men, that is ſo undiſcernable; and if he in whom it is wrought may be for a long time unacquainted with it, how ſhould others come infallibly to know it, by a confeſſion made by a perſon that hath it: And if it cannot certainly be known by a confeſſion, how can the natural Ability to make the confeſſion be a neceſſary qualification to make it known, in order to gain a right for Baptiſm? If it was a means of God's appointing it would be ſtrange, if it ſhould not attain its proper end.

2. But if any object and ſay, Infants cannot make a ſenſible confeſſion of ſin, becauſe they do not underſtand or know any thing?

Anſ. There is nothing ſaid in the Text of their ſenſibleneſs in their confeſſion of ſin, *Mat.* 3. 6. And it is ſtrange how any dare to put that in. But however, This ſenſible confeſſion, reſpecting the manner of the confeſſion, doth not only include natural abillity, but it includes Grace alſo, and excludes all from being of the Church of God, whatever of grace as well as nature they have, if they cannot make their confeſſion ſenſibly; and it makes that a ſenſible acting of grace and nature, can gain that for us, that grace it ſelf cannot gain, nor a confeſſion neither, except it be ſenſible; and what ſenſe this muſt be, and when exerciſed, who can tell? And where is the Warrant for this ſenſibleneſs in Nature, Kind and Meaſure, and how to be known? The want of a right manner of confeſſion or inabillity ſo to do, will exclude the Adult, and the generallity of the Adult among them that *John* Baptiſed. If any thing of Nature in being, or act, can conſtitute us Members, or render us capable to be admitted Members, then there is no need of ſupernatural Grace for it. And if Grace, as a habit infuſed in the Heart, the new Creation

tion; as wrought in the Soul, by the Spirit of God, *John* 3. 3, 5. do not constitute a person a Member of the Church of Christ, both visible and invisible. It can never do it; for grace can do no more at one time, considered as a Habit, by way of caulallity, or by way of Evidence, to evidence us in what state we be, than at another time, as to our state before God in Christ; and if the Habits cannot constitute us Members, the acts or exercise of it, can never do it, tho it may manifest that we have the Habits. Soul and Body united, constitutes one of the race of Mankind; and the actings of Soul and Body do but manifest that a person is of that kind. It is impossible that grace should do any more for us, as to right, to gain it, or as to evidence of it, before God, at one time more than at another; however, it may be more manifested to our selves, or to others at one time than another: But as to right before God, to any thing in Christ, or the means of conveyance of any kind, what day the Grace is infused, the right is constituted, or else it can never be. See 1 *Cor.* 3. 20, 21, 22 Being in Christ, gives right to all. So *Rom.* 8. 28. *Ephes.* 12. 13, 14 *&c. John* 12. 11, 12, 13 If there be the new Birth, there is the right given in reality, tho there may not be the full enjoyment of it, as to the effects. And tho there may not be the universal manifestation of this, as may be afterwards to the Subject, and to Spectators, or fellow members. If true grace when wrought doth not, nor cannot unite a Person to Christ, and to the Church of Christ, which is his Body, can it ever do it? And if the habits, and the Divine Nature cannot, can the actings of grace do it? Can the effect be better than the cause, or the things brought out, be better than the Treasure it is brought forth from? Who can bring a clean thing out of an unclean, or bring forth a better from a worse? They that can, let them do it. Then it should seem we must not make the Tree good, and his Fruit good. Let them that assert these things consider what they will make of the whole of Religion by these assertions. *Rom.* 5. 1, 2. *John* 1. 11, 12. 13. 1 *Cor.* 4. 7. *John* 13. 1, 2. *John* 10. 26, 27. *John* 15. 5. If Grace, as received, cannot do it; can any thing of Nature do it? either of the abillity of it, or the actings of it? And if grace have not done it, or cannot do it, as to give us a right before God, can the confession or the making out of this grace do it? And a confession of it to men, or making a discovery of our having of it to Men, give us a right in an Ordinance, where we be to be initiated into God's Family, and to be joyned to him, and to receive from him? This is strange indeed if it should give us the right to have the Name of the Father, Son and Holy Ghost put upon us. And if this confession can do it, that is, give a right to be initiated and constituted a Member of the Church of God. Then I hope that they that exclude any for their Inabillity, or Incapacity to make this *Confession*, can shew their Warrant to require it; and their Ability and Capacity, as well as Authority, to hear, judg and determin of the truth of the grace in the heart of any Person, by this *Confession*. And to *prove also* that the Multitude that *John* Baptised, had supernatural Grace shining forth in their *Confession*, by *John*'s acceptation and absolution of them upon the account of it. And that they will make discovery

in

in what sense the Text makes mention of, that was, *in their confession of sins*. But it is was their Inability of Nature, to come, and to speak, or confess their sins when they did come, that must make Children not there, why should any thing else be objected?

But to come to speak of the Objections in particular. And the first thing objected is, *That the Infants could not come to* John *to be baptized, And therefore they could not be Baptized by* John *the Baptist among them that he baptized.* But this cannot be made a sufficient ground to prove that Infants were then excluded, and the Adult only were admitted to his Baptism; Or to prove that it was a coming by all that came, or ought to come upon their own personall, or naturall *feet*, and by their own personall, and naturall strength For then it must be a sin in any to come any other wise than upon their own personall natural *feet*, and by their own natural strength, to publick worship, and to the assemblies publick and Sollemn And it must be a sin in any, to make use of outward means and creature advantages that God hath priveledged them with, to carry them to the service. and worship of God, But it is no sin for them to make use of them to carry them to, and about their carnal business and affairs. Or else they must not use them at all, either of which will be strange; and if any adult person might make use of any creature to carry them to the service of God, might not the Infant have the same benefit as the Adult, If it was no sin in the Adult, but a priveledge to be carryed or born, to the publick assembly, could it be any sin to the Infant? and if any Adult parent might make use of any creature to carry them to the worship of God, why might not the Infant have the same priveledge especially considering that whatsoever parents have, they have it for, and ought to lay it out upon their children, and especially for the good of the Souls of children, to the furtherance of them in Gods service, and to *breed them up in the Nurture and admonition of the Lord*, and to bring them to the publick worship of God and solemn assemblies; where *the Infants that sucked the breasts*, among the *Jews*, ought by the command of God to be, *Josbua* 8. 3, 5. 2 *Kings* 23. 2, 3. *Joel* 2. 14, 15, 16. *Deut.* 29. 10. 11. 14 *Deut.* 31. 10 11. 12 And besides, this Imagination must make, that *All the multitude*, and *all the Publicans and harlots* were all strong and firm, and had none of them any bodily weakness upon them: Or else that they were all poor, and had no beast to carry them. And if this be brought to prove that Infants were not there, then it must not exclude all the Adult too that were not strong and firm, and able to come by their own naturall strength, and upon their own natural *feet*, And how many might that be, There must be none of the Adult, but such as were strong firm and healthful only; For all the aged, weak and Infirm must be excluded from *Johns Baptism*, And denyed to have any right to be there, No more then the Infant; Because they could not come upon their natural *feet*, and by their own natural strength. They must not make use of any means to carry or bear, or bring them thither; For then they did not come And so must not be supposed to be there; Nor any for their sakes, ever after. The same

parity of Reason that excludes the Infant must and doth exclude the Adult. Nay, this Argument must make the fulfilling of the Propheſie to be unlawfull, and ſinful; Which was, *that they ſhould bring their ſons from far, Iſay* 60. 9. And in *Iſa.* 66. 20. *They ſhall bring all your brethren for an offering to the Lord, out of all nations, upon horſes and in Chariots, and in litters, and upon Mules, and upon ſwift beaſts, To my holy mountain Jeruſalem*, and they ſhould be accepted when they were ſo brought; For the Lord doth promiſe in verſe 12. *That he will take of them for Prieſts and for Levites.* Which ſheweth that it referreth to the Goſpel times; For *Aaron's* prieſthood was to continue till Chriſt did come. And this muſt make their *flying as a cloud* and, *flocking as doves to the windows* to be unawful. For that is *upon the wings of the wind*: And it makes *Johns* work of *turning the hearts of the children*, Impoſible, If they muſt not be brought to him, unleſs any can prove that *John* went from houſe to houſe. The land of *Judea*, and the *Region round about*, might be many miles diſtant from the places where *John* Baptized. And they might need the help of creatures to carry them; as may appear by Chriſts *having compaſſion upon them that came from far, that they might not faint by the way. Matth.* 14. *Matth* 15. And they could not have any Miraculous help, either as to food or help and ſtrength as from *John.* Becauſe he did no miracle, *John* 10. 41. 42. And it was in deſert places where they could have no lodging if weary; nor ſuſtenace if faint; And therefore they did need beaſts to carry them, and theirs away quickly to places of ſuccour. And *publicans* and *harlots* do not uſe to be of the *moſt moderate, abſtenious tempers*, but many of them have *greedy and thirſty appetites after meat and drink.* And therefore needed beaſts, and helps to be quick in their motions to attain it.

But to Diſcover *what kind of coming this muſt be underſtood to be intended and meant of.*

Firſt, It can be underſtood of no other manner of *coming* than what would conſiſt with the truth of God in his covenant and promiſe made to *Abraham* and his ſeed, that *John* was now come as Chriſts harbenger, to bring about the fulfilling and accompliſhment of *Rom* 15. 8. *Acts.* 13. 23, 24, 25, 32. And ſhould this coming be limitted, as ſome would have it, how many of the ſeed of *Abraham* muſt be exclud'd the participation of this ordinance? *Luke.* 1. 55, 72, 73.

2. It muſt be underſtood of ſuch a *coming* as would conſiſt with the objects of *Johns* Miniſtry and of Chriſts publick miniſtry, which were *parents and children, Mal.* 46. *Luke.* 1. 17. *All Iſrael. Acts* 13. 24. All that were the ſubjects or objects of *Chriſts ſan, Matth.* 3. 9 10, 12. And *the circumciſion*: And if any can exclude *Infants* from them, they may, *Rom.* 15, 8. *Act.* 21. 19. 20. 21. 22. 25.

3. It muſt be ſuch a *coming* as might conſiſt with, and not make void the expreſs Commands of God to that people by his prophets, *Joel.* 2. 14, 15, 16. *Deut.* 31. 10, 11. 12. *Deut.* 29. 10, 11, 14, 15, 16. *Acts.* 3. 23. *Deut* 18. 19.

4. It cannot nor ought not to be underſtood but conſiſting with the conſtitution of the *Church of the Jews* and the members thereof; *for to them* John

was

was sent. Acts 13. 24 John. 3. 23. And the *Infant* was as real a *member of that Church* by divine command as the *Adult*; And if any had been excluded all must have been excluded, because their constitution was when they were in their *Infancy*. and the whole must have been destroyed.

5. It could be meant of no other *coming* than what would consist with the expres subjects of the promise. *Acts*. 2. 38, 39. *Luke* 1. 15, 16, 17.

6. It must be intended of no other *coming* than what would consist with the relation that they stood in, as *Israelites*, or the *seed of Israel*, *Rom*. 9. 4. 5. For to all that were in that relation it did appertain; *And to every person young and old*, as much as to any person whatsoever, *among them* or *of them*. *Rom*. 9, 4, 5. *Matth*, 3, 9,

7. It was no other *coming* then what would consist with the end and design of *John the Baptist* in his Baptizing of them Which; was, *that they should believe in Christ that was to come*. *Acts*. 19 4. Now all that were excluded the means, must be discharged from being under any obligation to that end.

8 It must be such a *coming* as would consist with *Jerusalem*, *All Judea*, *All the region*, *the Multitude*, and *all the people*. All which expressions contain and comprehend *men*, *women*, *and children*. *Matth*. 14. 21, 22. *Matth*. 15, 38.

9. It must be understood of such a *coming* as would consist with the subjects of the threatning if they did not come, and that was *every Soul in Israel*, *Acts* 3. 23. *Deut*. 18. 18, 19. It is said, *That they came to him*, But it is not said, *that they came upon their own personal natural feet*; *and by their own personal natural strength*. The Infants that were *brought to Christ*, *Mark* 10. 13, 14, 15. that *he took up in his Arms*, are said *to come*; And Christ saith, *suffer little children to come to me*, *and forbid them not*. And they be *commanded to come*, how else could any *sin in forbidding of them*? And yet how could they *come*, if not *brought* or *carryed* Many that are rich in the world, and live at some distance from the place of publick worship, and many that are of weakly constitutions, and Infirm bodies, *come to the worship and service of God*; and yet all call it a *coming*, though they are *carried* or *brought*. *The blind and the lame* are said to *come* to *Christ in the Temple*. But it is not said *that they came upon their own personal feet*, or *by their own natural personal strength*, *Matth*. 21, 14. *Job was feet to the lame*, *and eyes to the blind*, *Job*. 29, 15. They are far from *Jobs* mind that would have none have right to Gods ordinances but such as *can come to it by their own naturall strength*, and upon *their own personall feet*. Our saviour is said *to come to Jerusalem*; and yet *he rode upon an Ass*; *Blessed be the King that cometh in the Name of the Lord*, *Matth*. 31, *Luke* 19, 41, *When he was come near*, *he beheld the city and wept over it*: So that Christ is said to *come*, by God and man, and yet he did *ride*. *Jer*. 31 8, 9 *The woman with child*, *and her that travelleth with child together they shall come*, &c. could this *coming* be with their *own natural strenght*, and upon their *own personal feet*, if their condition expressed be considered? They were *all to come to the reading of the Law* Joshua 8. 35. and there were ▭ *little ones* there, and did they come by their *own natural personal strength*? So 2 *Kings* 23. 2, 3. And *Isa* 66. 20. *verse* the 23. *They shall come and worship before me*, *Joshua* 3. 17. They *all passed*

over Jordan: But were there *none carried*? 2 *Sam.* 13. 29. When King *David's* ſons were at their brother *Abſoloms* feaſt, and he had commanded *Amnon* to be *murthered*: It is ſaid, *that all the kings ſons aroſe, and every men get him upon his mule, and fled.* And yet in verſe 36. They are ſaid, *to come.* See alſo *Iſa.* 49 22. *Joel.* 2. 14, 15.

From all which it is clear and evident, that there can be no juſt ground *to exempt or exclude Infants from being of the Number that* John *baptized*, becauſe it is ſaid, *they came to him.* The *Infants in the Congregation of* Iſrael *came to the Wilderneſs of* Zin, *Numb* 20. 1. and yet they could go no more than now, by *their own perſonal natural ſtrength.*

Secondly, For the other *Objection*, what they are ſaid to do when they were *come*, and were *baptized*; *They confeſſed their ſins. Children cannot*, or *could not confeſs their ſins*; *therefore*, ſay ſome, *they were not*; *nor could they be of the Number that* John *the Baptiſt baptized.*

Now this at the firſt ſight ſeems to be unanſwerable: and therefore it ought to have the more deliberate enquiry into, and the fuller Anſwer returned to it. But before I enter upon the Enquiry, or returning the Anſwer to it, I humbly conceive it will be neceſſary to premiſe ſome few things with reſpect to *Confeſſion in general*, that ſo the *Confeſſion in debate* may be the better underſtood; and the whole Anſwer may have the more candid conſtruction and acceptation. And 2*dly*, Premiſe ſomething about the *Nature* and *Kind of the Confeſſion* that *John's Baptiſm* could admit of.

Firſt, The Matter in queſtion is not about the Matter of Fact reported, *whether there was a confeſſion*; for that is expreſly written; but of what *Kind or Nature this Confeſſion was, whether Verbal or Moral?*

2. It is not, *whether any confeſſion be lawful*, but *whether a Verbal confeſſion be neceſſary*?

3. It is not *whether this confeſſion be lawful, and may be made by any*, but *whether this confeſſion be abſolutely neceſſary, and muſt be made by every one that is baptized, or ought to be baptized*?

4. Not *whether a confeſſion may be made to ſatisfie the Church of God, in caſe of Offence, by Scandal, that the perſon may be received in again*; but *whether it muſt be done by all, and every perſon that is baptized, to gain a right to be admitted to be a Member of the Viſible Church of God*?

5. The queſtion is not, *whether every Tongue is to confeſs to God*, but *whether it muſt be, and ought to be made to men at the participation of this Ordinance*?

6. Not *whether the truth is to be owned before men, in caſe of perſecution*; but *whether it muſt be done by all, and at all times, at the participation of this Ordinance, to have the enjoyment of it*?

7. It is not, *whether there may be a publick owning of the Articles of the Chriſtian Faith, when rehearſed by the Miniſter, at the time of the Adminiſtration of this Ordinance, to an Infant, by the Father, as a prudential Act of the Church of God, to ſatisfie the Congregation that it is not the Child of an Heathen, or of one that doth not own the Faith*; but *whether it muſt be done by the perſon, and every perſon to be baptized, as commanded and impoſed by Divine Authority*?

1. No;

8. Not *whether every person ought to be a true penitent, to partake of the Internal benefits of Baptism, in a saving manner*; but *whether every one must be a true penitent, and discover this to men too, to partake of the External Administration*?

9. Not *whether true penitency is required to make a person of the Invisible Church*, but *whether true penitency, and the making a discovery of this true penitency to men, is absolutely the duty of every person that is admitted to be a Member of the Visible Church*?

10 Not *whether every Soul is to obey the Gospel that teacheth Repentance towards God, and Faith towards our Lord Jesus Christ, in every act of Divine Worship, or every Ordinance*; but *whether every Soul that is baptized, must make certain discovery, by a Verbal confession before men, of their Faith and Repentance, before ever they ought to be admitted to be Visible Disciples*?

11. Not *whether a person is to make a prudential confession to be a Member of such or such a particular Congregation, and with them partake of all Ordinances and Priviledges at all times, and of all kinds*; but *whether every person is by a verbal confession, to make out the truth of his or her Faith, before they shall be baptized into the Name of the Father, Son and Holy Ghost*?

12. It is, *whether indeed our Verbal Confession is that which doth give the right to Baptism*?

Secondly, I would premise some few things with respect to this *Confession* that was made by this People of *Israel* to *John the Baptist*, or rather at *the time of their baptizing*; That it may be known *what Confession* John Baptist *could admit of at his Baptism.*

First, We are not to believe any other *confession* here intended than what was consistent with the Promise and Covenant made with *Abraham*, to be *their God, and they to be his visible people.* So that it must give no right to the *participation of the Ordinance*; for then the Promise and Covenant must be put an end to and they must have no right by them.

And *secondly*, All they that could not confess for want of Speech, or weakness, or not having commited the sins confessed, or through any other cause, must be *cut off from the promise*, which is contrary to the express Scripture, *Luke* 1.55 72,73. *Acts* 2. 38 39. *Rom* 9. 4,5. *The Infants a span long had God for their God*, as well as any other person in *Israel*, *Deut.*29.10,11 14,15, 16. And there could be no confession, so as to destroy, or make void this Right of the Covenant, that was by free donation from God to *all the Seed of Abraham*, *Deut.* 10 15. The *Seed of Abraham*, and all the *people of Israel*, were the Objects of *John's* Ministry; and that was every Soul *in Israel*, or of *Israel.* Compare *Acts* 13. 24. with *Deut.* 29. 10 11, to 16. *Acts* 3. 23.

2. It is not to be taken, as intended of any other confession than what would consist with the capacity of them that were represented to *John* to be the Objects of his Ministry, which were *Parents and Children*, *Mal* 4. 6. *Luke* 1. 17. If there should have been any other confession than what would consist with these, how should *John turn them to the Lord?* unless they might be as well turned without the confession, and without Baptism as with it.

3. It

3. It cannot be understood with respect to any other confession, either as to Nature, Matter and Effect, than what should consist with their Priviledges, and with their having and enjoying their Priviledges by being of the *Seed of Abraham*, for that they had and did enjoy even in baptism; for *John* advised them not to trust in their Priviledges, *Mat.* 3. 9. Now as *the Seed of Abraham*, they had a Right by Divine Donation to all External Priviledges of the Covenant, and of that Visible Church, *Mat.* 15. 24, 25. *Rom.* 9.4,5. *Rom* 3.2,3,4. And these Priviledges they had and did enjoy, *Mat* 3 9. *Luke* 3. 8, 9

4. No such confession can be understood to be meant and intended, as would overturn the Constitutions, or Institutions of God by *Moses* amongst them; and one of these was, that they were to partake of the Seal of the Covenant, and admitted Members at *eight days old*, *Gen.* 17.7,8 9,10,11. and *the little ones*, טַף, to be the Subjects of the Covenant, as well as any other Adult persons whatsoever, *Deut.* 29. 10, 11, *to* 17. and were by him said expressly *to stand before the Lord their God, as any other whatsoever.*

5. It cannot be taken to be intended of any other confession than what would consist with all that people, being then the Visible Church of God, and every one of them in particular, being real Members thereof; and their being all of them *children of the Kingdom*; and not any of them to be as *Heathens* and *Samaritans*, any more than others; for if any one was denied being a Member of that Church, as *being an Infant*, or for that Reason; then all the whole Church must be overturned, and all excluded from being Members; For they were all to be, and were made Visible Members in the time of their *Infancy*, and by the *same command*, and *same means and ways.*

6. It is certainly means of such a Confession as would consist with *every Tree of that Field*, and with *the Ax being laid to it*, and *with the Chaff and Wheat*, and all that were in *that floor*, with all that should be *the Objects of Christ's Fan*; and *that he should gather into his Garner*, or *burn up with unquenchable fire those that should bear good Fruit*, or *not bear good fruit*; that *should stand*, or be *cut down, and cast into the fire.* All which is *inconsistent* with the Admission of some Adult persons that could make a *confession of their sins*, as *true penitents*, *Matth.* 2. 11, 12.

7. It can be intended of no other confession than what would consist with *John's excluding*, or *casting of none out*, or *purging of none out of the floor*, or *cutting of no one Tree down*: for that he did not; but threatened them with Christ's doing of it, *Mat.* 3 9,10,12. He only *laid the Ax to the Root of every Tree*, *Mat* 3 10.

8. It cannot be intended of any other confession than what would consist with their future, fruitfulness: He did not require the Fruit before he administred it to them; but charged them to bring *forth fruit*: And this Fruit, doubtless, was to go to Christ, and believe in him when he did appear, *Acts* 19. 3, 4.

If their confession should have been to make discovery of their *true penitency*, and their *true believing*, (for one could not be without the other) then

their

their Fruit muſt be meant of ſome acts of *faith and Repentance*, they having made diſcovery before of the truth of the change of their ſtate. Then it muſt make, *that one that is in a real changed ſtate from ſin to grace, without ſome particular acts, may and muſt be cut down and caſt into hell* And what theſe particular *Acts*, after the change of the ſtate, and the penitential diſcovery of it, and admiſſion into ſo ſolemn an ordinance upon it are, that would prevent a child of grace being made a child of wrath. It would be well, if, they that hold it, would diſcover it, that ſo all true penitents for ſtate may know when they ſhall, or ſhall not be caſt into hell. It is true *John* did adviſe them and direct them to break off their ſins by *repentance*, and by *ſhewing mercy to the poor*, *Luke* 3. 9, 10, 11, 12 As *Daniel did Nebuchadnezar*, *Dan el* 4, 27. But that did not evidence that he looked upon them as *true penitents already*. And the Fruit that Chriſt condemns them for afterwards, is, *that they repented not*, *Mat.* 11. 2, 3, *to* 7. *Luke* 7 18 19, 22. 31, *to* 35.

9. It can be intended of no other confeſſion than what would conſiſt with *Chriſt's baptizing them with the Holy Ghoſt*; which ſhewth, that they that *John* did *baptize with water*, were not then, when he had baptized them, *baptized with the holy Ghoſt*, And they that he had denyed to baptize if any ſuch could be proved) could not be worſe. And if they that he had baptized had had it before, then they needed not have been to go for it to Chriſt, or how could they be baptized with it again; nor did they need the fulfilling that promiſe *John.* 13. 8, 9, 10. as to kind, but only a greater meaſure. So that if they had *the Spirit given them before*, it muſt be by the Miniſtry of the *Scribes* and *Phariſees*: and that could not be; for *they went out with bad ends to ſee John*, *Mat.* 14. 7, 8, 9 10. and not as *true penitents*. And for *John* they had it not from him; for he expreſſly tells them, *that he indeed baptized them with water*, *Mat.* 3. 11. Could they then have been a *Generation of Vipers*, as *John* ſtiled them; or have been liable *to Hell fire*. So that their true penitency muſt be from the Tradition of the *Elders*, and old *Mumſimus*, or no way.

And if they ſhould have been all made true Penetents by *John's* Baptiſm, then they were not ſo before Baptiſm; and ſhould they have been made not only true Penitents by Baptiſm, and have been able alſo to have made this out by a verbal confeſſion, their Penitency muſt be far more a Miracle than *John* Baptiſts joy in the Womb; they being a multitude of ſuch barlers before, and the time of Baptiſm ſo ſhort, and far more admirable than *David's* hope upon his Mothers Breaſt, *Pſal.* 22. 9, 10.

10. It can be meant of no other confeſſion than what would conſiſt with their preſent ſtate of unbelief, and with the end of *John* in Baptiſing them, which was. *That they ſhould believe in him that was to come after him*, *that is*, *on Jeſus Chriſt*, Acts 19. 3, 4. and what confeſſion that could be, let all fleſh judg as to ſenſibleneſs.

11. It can be meant of noother confeſſion than what would conſiſt with the Nature of the Ordinance, which was waſhing, cleanſing, purging, purifying, *Acts* 15. 9. *Titus* 3. 5, 6. and with their ſtate, which was guilty and filthy before it, *Acts* 2. 38. *Acts* 22. 16. *John* 3. 3, 5, 8. *Heb.* 10. 22. 1 *Cor.* 6. 10, 11.

12. There

12. There can no other confession be intended by it, than what would consist with all the objects of Christ's publick Ministry, *John* being the immediate fore-runner of Christ, *Rom.* 15. 8. which were the circumcision; and all as well as some, and all as expressly, and as particularly as some, and all as being in one and the same capacity, and relation, as circumcised, which takes in all the Males that were eight days old, and all the Adult as circumcised at that time; and if any would imagin them to be the circumcised in heart only; it would be good for such to shew who should do that for them, that they might be the objects of Christ's Ministry; and whether they can prove Christ a Minister to none else? And discharge all the uncircumcised in heart from all sin and guilt, in not coming to Christ, and owning of Christ, if Christ was no Minister to them, *Mat.* 11. 20, 21. *John* 8. 24. *John* 5. 40. *Acts* 3. 23. *Mat.* 9. 11, 12, 13. *Luke* 19. 9, 10.

13 No other confession can be imagined to be intended than what would consist with all flesh seeing the Salvation of God, *Luke* 3. 6. And if any say, That is meant of some of all Flesh, then that must take in some Infants as well as some Adult. But what then will they do with the rest, to whom the Promise and Covenant did belong, as well as the others, some that were of the seed of *Abraham*? *Gen.* 17. Or if they will have the seeing to be meant of a speculative beholding, and not an enjoying: then that speculative sight must be that which all must have, for the Promise doth contain no more expressly to one than to another. And if they will make the salvation of God to be meant of Christs person only, then to that only the Promise must be limitted; and if they will have it to take in the Dispensations of Christ in Gospel Ordinances, then all must partake of external Ordinances, especially among that People to whom the Promise was made: But I hope all that would restrain it any way, will prove their restrictions, because there will be no ground for Faith in any to believe what they say, whatever Faith they have without warrant.

13. No other confession can be imagined than what would consist with free Grace, *and render the Promise sure to all the seed*, Rom. 4. 11, 16. *For works have had no place in Gospel priveledges, no more than there is respect of persons with the Lord*, Rom. 2. 6, 7, 8, to 12.

14. None can immagin any other confession than what would consist with the commandments of God to that People, that did require every Soul in *Israel* to come, *Luke* 7. 29 30, *Acts* 3. 23. And if any do imagin such a confession as would make these commands of God to that People, of none effect, it will make their confession of as little account, and effect; and make the others coming and being a Will worship, if without warrant.

15. No other confession can be believed to be intended than what would justify God, *Luke* 7. 29. in their being Baptised, and be sin against God if they were not Baptised, *Luke* 7. 30.

16. No other confession can be intended, as made by all the multitude, that *John* Baptised, than what would consist with what Christ discovers of their ends in coming to *John*, in *Mat.* 11. 7, 8, 9. And what would consist with the

the *discoveries* that our Lord Jesus makes of *their Impenitency*, both under *Johns* Administrations, and his also, *Matthew* 11. 10. to 25. *Luke* 7, 24, to 35.

17 No such *confession* can be intended, as would exalt *natural strength*, or *Number of years*, or *any acquired*, *abilities*, as *necessary qualifications*; for this is contrary to *Scripture*, 1 *Cor.* 1. 27.

18. It must be taken & intended of *no other confession* than what would *exclude all boasting*, and admit of *no fleshes glorying in his presence*, 1 *Cor.* 1. 28, 29 30.

19. It must be *no other confession* then what would render them *the receivers of this ordinance*, and all others of *the Kingdom of God*, *as little children*, who *have nothing*, and can *do nothing to deserve it Mark* 10 13, 14 15.

20. *No other confession* can be intended than what would consist with *all the Region*, *Jerusalem*, *All Judea*, *All the people*, And *the multitude*, *Matth.* 3, 5, 6. *Matth.* 11. 7. *Luke* 3. 7.

But now to come to the *objection* that is made from this *confession*, against *Infants. being of the number of them that* John *baptist baptized*; *Because they could not make a confession of their sins. They that were baptized by* John *did make a confession of their sins*; *But Infants could not make a confession of their sins*, *therefore they were not there*, *nor could not be of that Number that were baptized by* John *the baptist*; Now for any to conclude that this *confession* mentioned *Matth.* 3. 5, 6. was *a confession with the mouth*, *or tongue*, without considering any *thing* of the *words*, when there is no such discovery in the *Text*, is somewhat too quick, and too bold, For what is expressed is expressly asserted and asserted of *all the Region*, and *all Judea*, and *Jerusalem*, and these he called *multitude*, *Luke.* 3, 7. And *all the people*, *Luke.* 3. 21. And *the multitudes*, *Matth.* 11. 7 And these general expression contain, and comprehend *men*, *women*, *and children* as hath been proved before. And it is not said, *they were commanded to confess their sins*; Nor that every one *confessed his* or *her sin*, or that *they confessed them by word of mouth*, viva voce; Nor *whether they confessed them particular*, *or Joynt*, Nor *whether they confessed them by action*, *of doing*, or *any thing of suffering*, or *confessing*; or *whether it was before Baptism*, or *in the act of Baptizing*, or *after*, is not particularly expressed; Therefore to take up with a *perswasion*, and *strong and confident conclusion*, without a *deliberate viewing*, and *considering of the text*, is somewhat too quick, and too bold, especially when it shall be done *to exclude all poor Infants from so sacred and solemn an Ordinance of the Gospel as Baptism is*, and *to shut them all at once*, *out of the visible Church* both as to *right*, *and enjoyment*, And this when they had it before: And more especially when *Infants* had as express and particular a command to be there among the Jews as any *Adult parent* whatsoever, and *every child*, as *every parent*, *Mala.* 4. 6. *Luke* 1. 17. *Luke* 7. 29, 30. *Matth.* 23. 37. *Gen.* 17. *Deut* 29. 10, 11, 10 17. So we should not hastily take up with those Notions that contradict the express commands of God, And that about *the same work*, and to be performed *at the same time*, *Acts.* 3. 23. Nor hastily deprive them of *Church priviledges*, and *Gospel favours*, to whom of right they did belong; And that upon the same

ground and Reaſon as they did appertain to, and were the priveledg of any adult. *Rom.* 9. 4, 5. Beſides, if this could be proved, that it had been a verbal confeſſion made at this time by them, that *John* Baptiſed; yet when a *confeſſion* was made by an *audible voice*, by *all the people*; And this expreſly commanded by God. And there is no particular mention made of the *children*, or *Infants* to be there; But only *all the people*. though they are expreſly mentioned in the *objects* of *Johns miniſtrations*, *Mala.* 4. 6. *Luke.* 1. 17. Yet the ſmalleſt Infants *were there*, and *were to be there*, *Deut.* 27. 15. *All the people ſhall ſay, Amen*, *Joſhua* 8. 35. The *little ones*, טפך are ſaid *to be there*, which word ſignifieth, *as little children as may be*, *Lam.* 2. 20 *Children of a ſpan long*. And this confeſſion was to be of the *righteouſneſs*, *Juſtice*, and *holineſs of God*, in his moſt ſevereſt Judgments, And *not of the Goodneſs*. or *penitency of man*. This *commanded confeſſion by God*, did not exempt them that could not ſpeak, though an *Imagined confeſſion by man*, and *to man* muſt exempt them. So in other confeſſions made to God and that publick and Solemn which doubtleſs was commanded; As in 2 *Chron.* 20. 13. *All Judah, men, women*, and *little ones ſtood before the Lord*; where the ſame word is uſed for *little ones*, as in *Joſhua* 8. 35; And there was confeſſion of ſins made and that by an *audible voice*, both of *their ſins and miſeries*, *verſes* 10. 1, 11, 12. So Alſo in Joel 2. 15, 16, 17. *The children*, and expreſly thoſe that *ſuck the Beaſts* are there called to aſſemble. The word for children is עוללים uſed again, *Pſalm* 137. 9. And the word for *ſuckling* is יונק from ינק, *he ſucked*. uſed again *Job.* 3. 12. *Cant.* 8. 1. neither were *they excluded from that faſt*, *Ezra* 8. 20, 21. But the ſubjects eſpecially intended, and expreſly mentioned to be intended in it. And was there *no confeſſion* in ſuch a *publick faſt*? What ſhould they *afflict their Souls* for then? If they *muſt afflict their Souls*, there *was ſin*; And if there *was ſin*, it *muſt be confeſſed*. And the *Hebrew* word for *little ones*, in the ſame, as in *Joſhua* 8. 35.

And the *little ones in Iſrael* were ſaid *to ſtand before the Lord their God*, *as* well as any others whatſoever. *Deut.* 29. 11. Was there *no confeſſion* in *Pauls* prayer, *Acts* 21. 5, 6. *When he prayed with them, and their wives, and children*, καὶ τεκνοις, uſed a gainſt *Matth.* 2. 17, 18, &c. *Acts* 21. 21: for Children to be Circumciſed; And that was, but of *eight days old*.

Now *all the confeſſions* that have been quoted, *were commanded*; But *the confeſſion* made at *the Baptizing by the people*, was not a *commanded duty*.

Firſt, In that there is nothing of a command declared by *John*, either *expreſſed* or *Implied*, by which there is no ground for faith to believe the warrant, though there be matter of fact recorded.

2. Neither Do us read it, revealed by *any other inſtrument* or *meſſenger of God*, making known his mind to his *people*, requiring a *confeſſion of ſins*. by all perſons to be baptized.

3. If

3. If it was a *commanded duty* then it muſt have been done by *every perſon* that was baptized; But we read of none made by Chriſt, though he was to fulfill all righteouſneſs, *Matth.* 3. 16, 17. And if there had been *a law of God*, requiring *this confeſſion* Chriſt muſt have fulfilled it.

4. If it Had been commaded, then the *confeſſion* could not have given the right to the *participation of the ordinance*, which many ſuppoſe it did: For then their right muſt be gained by their *own perſonal obedience* and *performmance of an Outward Act*, And ſo made a *Goſpel priviledge*, a *Covenant of works*.

5. If *commanded*, it was not volluntary. which ſome ſay this was.

6. If *commanded*, then it muſt not be to ſhew *the grace they had*. but *their obedience to God*.

7. If *commanded* then *the performance of it externally* cou'd not ma'e achange upon their *ſtate* and *relation* towards God, any more then the perſormnance of any other duty; muchleſs could it, when *not commanded*.

8 If this had been *a commanded duty*, to quallifie them for *Baptiſm*, then they muſt not be admitted upon the account of their being *the children of Abrahan*, Nor as the *children of the promiſe*, but the promiſe *ceaſe*, which is Notoriouſly falſe, Rom. 15. 8.

9 Then *the commande* of God among them, for the *admiſſion of children* to be of the *viſible Church*, and *to partake of the ſeall of the covenant*, and to be *children of the* promiſe, was made to *ceaſe* among that people.

10. Then the commande *of Chriſt*, *that Infants muſt come to him* was and muſt be *null* and *voyd*, *Mark.* 10 13, 14, 15. Or be a *freſh warrant for their coming*, if *John had caſt them forth*.

Obſerve If this *verball confeſſion* to be made by *every perſon that John Baptized*, ſhould have been a *neceſſary duty*. It muſt be either upon the account of the *change of the covenant* that they were before *the ſubjects of*, Or becauſe *John* came to them with a *different promiſe* then was made to *Abraham*, Or revealed by *Moſes* and the *Prophets*, or then that they were *the Miniſters of*. Or *Secondly* It muſt be upon the account of the *alteration of the Diſpenſations of the ſame covenant*. As to the *alteration of the covenant*, that could not be that which could make this *confeſſion with the mouth*, as is Suppoſed, a *neceſſary duty*. For the *covenant* was the ſame that was made with *Abraham*, and with the fathers And the ſame Oath that God had ſworn to them. See *Luke* 32. 1, 55, 71, 72, 73. *Acts.* 3. 24, 25. *Acts* 2. 39. *Acts* 13. 23 24 25. *Rom* 15. 8. The covenant was the ſame both as to God Almighty the Author, and from the ſame love pity and grace, 2 *Chron.* 36. 16. And the matter was the ſame to bring them to hims ſelf, *Luke.* 1. 15, 16. The ſubjects the ſame, *Ezekiel* 16. 2, 3, 4, to 14. *Iſa.* 51. 2, 3. *Matth.* 10 6, 7. *The loſt ſheep of the houſe of Iſrael*, *The ſeed of Abraham*, *The Iſralites*, To whom it did appertain, *Matth.* 3. 9, 10, *Rom.* 9. 4, 5. *Acts* 3, 20, 21, 24, 25, 26, *Acts* 13. 23, 24, 25, 32.

The matter tendered and published by *John*, and all the Prophets, and the end and design of *John*, and all the former Publishers, and all the Primitive Publishers shew it to be the same; see especially *Acts* 13. 23, 24, 25, 26. And *Paul* does expresly declare, *That he said no other things than Moses and the Prophets did say should come*, Acts 26. 22. *And his belief was, all things contained in the Law and the Prophets*. Acts 24. 14. If the Covenant had been altered, then all that *Moses* and the Prophets had said, must have been rendred useless, because it contained things of another nature; But that it was not, but was of use to confirm all that they said of Christ, 1 Cor. 15. 1. 2, to 12 *And Heaven and Earth shall pass away, but not one Tittle of the Law is to fail*, Mat. 5. 17, 18, 19. And all that was written was for our learning, that we through patience and comfort of the Scriptures might have hope, *Rom* 25. 2, 3, 4. *Acts* 3. 18, to. 26.

Besides, If *Abraham* and his Posterity was all looked upon, as in their Blood, and were all Dug from the same Pit, *Ezek.* 16 3, 4, to 12. and *Isai.* 51. 2, 3. Then the matter of the Covenant must be the same, as to kind. And that was Life as they were Dead, Forgiveness and Pardon as Guilty, Purging and Washing as Filthy, Cloathing as Naked, and pouring out his Spirit upon them as dry Bones, or else they could not have what they wanted as a suitable remedy. And for the manner of communication upon God's part as free, and of his own Grace and Love and the reception of it upon their part, as undone and unworthy Creatures; or else they could never have it, nor partake of it. Had they been better than *Abraham* for state and condition towards God, or in themselves, they had not needed it: And if they had been worse, it would not have served their turn, or supplied their wants. So that upon all hands, there had been no place for the matter, and message of the Gospel to that People, to whom they were sent, *Luke* 4. 18. *Isa.* 18. 1, 2, 3. *Luke* 1. 16, 17. *Mal.* 4. 6.

And should they have come for admission to *John*'s Baptism, as qualified persons, in nature or action, they must have been uncapable of admission to a promise of Free Grace, and Life in a time of Love, and much less to the Seal of it.

As this confession could not be a necessary duty upon the account of the Alteration of the Covenant, or Promise in it self. No more could it be a necessary duty upon the account of the alteration of the Dispensation of it, or means of conveyance. An Alteration of the Dispensation of the Covenant, had been before in several Generations, *Heb.* 1. 1, 2, 3. *Heb.* 8.

And it is certain, that when *John* came, there was to be a fresh, or new Dispensation of the Covenant; *For he was to make strait and plain the way of the Lord*, and to look to Christ, with more clearness, and make clearer discoveries of Christ. The Ceremonies were all shortly to cease, and the Vail to be taken away; and Christ, who was to fulfil all things, written

of

of him, was immediately to appear. Though there were to be some Ceremonies to set forth our way of receiving from Christ, as already come; Yet all, as setting forth Christ to come, were to cease; and all things to be set forth, as now ready, and the Dispensation to be the clearest that ever was, or should be, as to the means setting of it forth.

It is called *the day spring visiting of us*, Luke 1. And *the Light coming into the World*, John 3. 19, 20, 21. *The day of Salvation*, 2 Cor. 6. 2. *And the last wherein God doth speak to us by his Son*, Heb. 1. 1, 2, 3. Mat. 21. 27.

And this calleth for the readier, and fuller acceptation at the hands of sinners, higher estimation of it, and care and Conscience to lay hold upon it, lest at any time they should let it slip, and to walk worthy of it. And it renders the condition of all *that reject it, the more inexcusable and inevitably and intolerably lost, and undone*, Mat. 11. 20, to 25. Heb. 2. 3.

But it did not render the Condition of those that had it tendred to them, by the clearness of the discovery, better than it was before, or require more in them, than was required before, in order to the acceptation of it, and the admission to the external means thereof. But it did rather discover mans vileness, and unworthiness, and his own impotency to help himself, and the insufficiency of all things to help him. And required the renounciation of all confidence in the flesh, or whatsoever he had or did, as *dung* and *dross*, and to bring him to renounce all priviledges. *Say not within your selves, we have Abraham to our Father*, Luke 14. 33. Phil. 3. 5 6, 7. Luke 18. 10, 11, 12. Luke 15. 17. Mat. 15. 27. Rev. 3. 15, 16, 17, 18. Luke 4. 18.

If the Dispensations of the Grace are clear, then of necessity there must be a clearer discovery made of the evil of sin, and of mans undone condition by it, both as to the loss of good, and the suffering of evil. being all under sin, and shut up in unbelief, and the whole World lying in wickedness, 1 *John* 5. 19. And the Worlds enmity against the Lord Jesus as a Saviour, *John* 7. 7. And our Captivity to the Devil, *Col.* 2. 15. Ephes. 2. 1, 2 3. *And our carnal mind to be enmity against God*, Rom. 8. 7. Col. 1. 21.

And if it were not so, what necessity would there be of the things of Christ? Both as to the kind, variety and fulness of his Grace, and as to the necessity, excellency and suitableness of all the means and ways of conveyance of it? And what worth could there be in these things, above all things in the World to a poor sinner? and one day of the enjoyment, or the attainment of these to be worth a thousand elsewhere? Were it not for the discovery made of the sinners lost and undone condition, and his woful helplesness in himself. And *that there is help in none other, under Heaven*, Acts 4. 12. And what condemnation could there be for the sinners non acceptance of the Grace of God in Christ, if it were not clearly discovered that he did want it, and he everlastingly to be undone without it? *John* 3. 19, 20, 21. *John* 8. 23, 24.

The

The time of Love, and the day of Salvation does moſt clearly diſcover man to be in his Blood, and no Eye to pity him; and therefore the change of the diſpenſation could not make the confeſſion to be a duty, and a duty of that neceſſity, that there was no participation without it. Unleſs the Confeſſion be granted to be of another Nature than to diſcover our good Qualifications, and as able to make a Diſcovery of our Goodneſs: For if we have it already, then we cannot receive it from Chriſt, nor need we come to Chriſt for it: Nor can what we have give us a Right to it.

But that we may be further ſatisfied about this confeſſion, it is beſt to enquire a little further into it; both as to the Original Text, and the Nature of the Thing.

The Words are, *Matth* 3. 5, 6. *And were baptized of John in Jordan, confeſſing their ſins,* καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. The Word ἐξομολογούμενοι comes from ἐξομολογέομαι, which the Learned tell us ſignifieth *to confeſs*, and *give Thanks and Praiſe*, rendered by *confiteor & ſpondeo*. See *Leigh* his *Critica Sacra*. *Every true Confeſſion is greatly to the praiſe of God.*

Three Things they ſay are in it; Firſt, λογ. 2. ὁμ, *do it together.* 3. ἐξ, *ſpeak out*, not *whiſpering between the Teeth*, but *clearly and audibly confeſſing out*, (or *profeſſing*) It is uſed again *James* 5. 16. *Rom.* 24. 11. *Phil.* 2. 11. *Rom.* 15. 9. *Revel.* 3. 5. *Matth.* 11. 25. *Luke* 10. 21. *Mark* 1. 5. *Acts* 19. 18. *Luke* 12. 6. Others ſay it ſignifieth a *confeſſion of known Faults.*

Now from the *acceptation* of the word in this and other Texts, it is evident, That if it had been a Confeſſion with an audible Voice, yet it muſt not concern children, nor any other Adult Perſons, that had not committed theſe Notorious Crimes; For they that had not done the deeds that they had, *Acts* 19. 18, 19. could not confeſs them.

And if all muſt be exempt from *Baptiſm*, that did not *confeſs Notorious Crimes*, then not only Children, but all Adult Perſons muſt be exempted alſo, that had not committed theſe Crimes. For who could make ſuch a confeſſion, unleſs he had committed them? Except a Perſon muſt falſly accuſe himſelf. And was that a work for the admiſſion to ſo ſolemn a Duty, ſo as to gain a Right to partake of it? So that if any would exempt Children from Baptiſm, for not confeſſing their actual Faults, or notorious Crimes, they muſt exempt them firſt of all for not committing of them, or not being guilty of them: And by how much younger any Child is, by ſo much the leſs is he capable of committing them, and ſo much the more uncapable of confeſſing of them.

And if ſuch a confeſſion doth qualifie for Baptiſm, ſuch practices, wherein, or whereby they may be, or are committed, muſt qualifie primarily; that ſo they may confeſs them.

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And besides what is here in the acceptation of the Word, to shew their Repentance, or the Truth of their Repentance, in the acknowledging they had committed such Crimes; the Confessinn did not shew the Grace they had, but the Wickedness they had done. Nor could the bare confession of sins discover, and make out Evidences to any of the Truth of their Grace of Repentance. And yet here is no more evidenced but the bare confession of Matter of Fact, according to this Acceptation of the Word.

But also this Word in the Text comes from ὁμολογεω, which signifieth to *confess*, or *profess*, and is to be so translated, which signifieth a confession by practice and actions, as well as by words. See it in *Matth.* 10. 32. *Rom.* 10. 9, 10 *Luke* 12. 38. *Heb.* 11. 13. *John* 12. 42. *Titus* 1. 16.

And the Word in the Text must be understood so *to import a confession by practice as well as by words*: Or else how will any be able to understand that Text in *Phil.* 2. 11. where it is used ὀξομολογήσηται: *And that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.* All that cannot speak, must be exempted from being under that Command; or else God must lose his Glory. And if any say, it shall be in Eternity; then they must prove, that the Command doth not respect time; and that no more for one than another. But however, the Babes did this in *Matthew* 21. 15.

Or else they must make, that the glorifying of God for Christ, is in Tongue, and in Words only; and that the Life and Practice is no Confession to his Glory. Or else they must prove, That Children have no Tongues, and are never to bear a part in the Glorifying and praising of God for Christ? contrary to *Psalm* 8. 2, 3. Where they be prophesied of to be Agents in this Work. And Christ himself doth so interpret it, *Matthew* 21. 15.

And they must exclude Children from being of the Number that *John* was *to turn to the Lord their God:* Compare *Deut.* 29. 10, 11. with *Luke* 1. 15, 16, 17. God is their God, that they are capable of, and were Subjects of in *Israel.*

Or else prove, That Baptism was no Means to turn them to the Lord, or of bringing them to Christ; and so gain-say the declared End of *John* in Baptising, which was, that they should *believe in him that was to come*; that is, on *Jesus Christ*, *Acts* 19. 3, 4. And this is confirmed with *Verily.*

But to look upon the Word according to the Composition of it, with λογος ὁμοῦ & ἐξ; that so we may not vary in the least from the Text, but let it have its full Latitude. It signifieth *to confess together*, and not to do this *whispering*, but to speak out with an Audible Voice. And if any contend for this Acceptation strictly, Let them consult James 5. 16. Whether persons do use to speak out with a loud voice that all may hear, when they confess their faults, or Infirmities one to another, to be prayed for one by another?

But

But what then shall us understand by this clause in the acceptation, of the word *TOGETHER? confessing their sins together*, it is a Relative term; Is it together one with another. Then unless it was all of them, what confusion must there be, when one cryed one thing, and another, another, who could hear so as to understand what was spoken, or to discern what evidence of repentance in truth there was in their confession, when they were such a great multitude?

Or else was it together with respect to their sins, i.e. the relation be supposed to lie there.

And if it shall be supposed that they confessed all their sins together, how could that be? *Psalm* 19. 12. 13.

How can any confess all their sins together unless it be in a lying down in their shame, and their confusion cover them, *Jer.* 3. 25. And then it must not be meant of express Innumeration of sins.

Or *Thirdly*, Together with their Baptizing. And so the words seem to carry it, as to the form of writing. They *were Baptized of John in Jordan confessing their* sins. And if so, Then it was not done before Baptism, to have a right to Baptism. or to be Baptized.

And if they confessed while they were Baptized, Then they could not be dipp'd. For who could speak when he was under the water, or all over in water? and if he could how many words could it be? or who could hear them?

And If all the evidence of the truth of their repentance could be made out so soon, and in such a manner, and this gain a right to the seal of the covenant. I leave all to Judge how clear and satisfactory it must be to *John* or any other, from a generation of vipers; The confession being so long and distinct, and audible, being made under water, and while Baptized, which must be If all be true that some say and affirm.

First as to the warrant for it, whether there be any command of God requiring of it by *John Baptist*, or in the least intimating of it to them from the Lord; And as to the warrant for it, the Word of God is totally silent, so as to warrant this Act of theirs at this time, or to require such a Verbal confession at this time; much less so as to gain a right to Baptism by it. And if not commanded, it could not be a Sin to omit it, nor could there be such a punishment inflicted for the want of abillity to perform it, as to exclude so many thousands of Infants, that might be then in *Israel* and real members of the *Jewish* Church, from Baptism, or from being of the visible Church of God any longer, and in them and with them all Infants ever after. *John* came preaching the Baptism of Repentance for the Remission of Sins, to all the People of *Israel*, *Acts* 3. 24. But it is not said the Baptism of Repentance, and Remission, for such only as did Verbally confess their Sins, to make out that they had repented of them. It is true, confession is a part of Repentance; But it is no more a part, than Conviction, Humiliation, and Reformation are, if it be so much as one of these. For there may be a Verbal confession, and yet the Soul have none of the other parts of Repentance. And so the Repentance may be no Repentance. This is clear, that there is no Word of God requiring of it in particular, and therefore such stress cannot be laid upon it, as to be made the qualification absolutely necessary for Baptism. 2. If any should say, that it was a custom they had among the *Jews*, that when they purified their Hands, they confessed their Sins? I answer, then that could make it no cause of Exemption of all from Baptism that did not do it, nor be a rule ever after, Nor give them a right to Baptism. Or 3. Whether any remorse of conscience raised by *Johns* sharp threatnings was the cause thereof, and made them, or some of them to cry out like them in *Acts* 2. 37. *What shall we do to be saved.* *Johns* Ministry, and administrations, had a mighty convincing efficacy with it; as appears from *Matth.* 11. 10, 11. Though the Pharisees said he had a Devil. That horrour was the cause, see Luke 3. 8, 9, 10. *Then said* John *to the multitude that came forth to be baptized of him. O Generation of Vipers, who hath warned you to flee from the wrath to come? Bring forth therefore Fruits worthy of Repentance*: and begin not to say within your selves, we have *Abraham* to our Father, for I say unto you that God is able of these Stones to raise up Children to *Abraham*; *And now also the Ax is laid to the Root of the Trees*: *Every Tree therefore that bringeth not forth good Fruit is hewn down, and cast into the Fire.* And the People asked him what shall we do then? Hear these Words, *what shall we do then* τί οὖν ποιήσομεν do shew that they were under great dread of what would come upon them, and of their being lyable to this wrath; like them in *Acts* 2. 37. And the Goalor *Acts* 16. 30, 31. And there is a serious confession of a Sense of their guilt, and of their misery, and of their Impotency and Inabillity to get out of themselves. And *John* bids them shew mercy, if they would find mercy; which was that which *Zacheus* practised *Luke* 19. 8, 9, 10. He doth not bid them be baptized: Because they were Baptized before, Which appears in that he told them the Ax was laid to the Root of the Trees, and disswades them from trusting in their priveledges, and perswades, and chargeth them to bring forth good Fruit; and directs them in the practice of Repentance. And if this was the cause of their confession; This made no full change upon their state that did thus cry out, nor discharged any others from their duty to be Baptised. For when they asked *Peter*, what shall us do? *Acts* 2. 27. He said, *Repent and be baptized every one of you*; and it was the duty of them in that Congregation to have repented, and to have been baptized that did not, as well as theirs that did, but the Words of *Peter* did shew that he did not look upon them, then as penitents, and yet they were baptized the same day. And if this made no change upon their, state though it were after Baptism, it could not be a ground to exclude all others from Baptism. And if this confession was raised by this dread that seized upon their Spirits, there was the more ground to believe that Children were baptized. For when *Jacob* was in fear of danger about *Esau*, he feared what would become of Mother and Children, *Gen.* 32. and used means for their preservation; and if their confession was raised by this, and after *Baptism*, then this was not a deliberate confession to shew the truth of their Repentance, and so to gain a right to *Baptism*; nor could it be of such concernment as to exclude all that had it not from any right to *Baptism*, for then the Pharisees and Lawyers could not have been guilty of such Sin, in their not being baptized of *John*, *Luke* 7. 30. But it must have been for not confessing, that so they might have had a right to it. There was no object of the confession, if this Interpretation be denied. It is said the people asked him, what shall we do then, and whether it were some for all, or every individual, who can tell? And if the Adult did speak and the Children could not, were not the Parents to take care that they

might have the means to flie from the wrath to come as well as themselves? And to be taught to take God's way as well as themselves? it being after Baptism, and was there any question to be made but they would take care about this, if they were truly awakened? And especially when their Childrens names were as expresly in *Johns* Commission as the Parents? And if they did not take care about them, was it not their Sin? And their grievous Sin too? against the express declared will of God concerning their Children, *Luke* 1. 17. *Mal.* 4. 6. If he that provideth not for the Bodies of Children hath denied the faith, and is worse than an Infidel 1. *Tim.* 5. 8. What notorious Monsters had these People been if when they were awakened to see the wrath of God, in the Fire of Hell coming in upon them should not take care that it might be prevented from their Children as well as from themselves? And this when God had provided means for their Children as well as for them? even for every Soul in *Israel*. *Deut.* 29. 10, 11, 12, 13, 14, 15. *Deut.* 18. 18, 19. *Acts* 3. 23. This would have made them worse than some of the Egyptians to their Servants and Cattel which were not so near as Children, *Exod* 9. 20.

Secondly having viewed the confession as to the Efficient cause, and found upon that account no cause in it, to exclude Children, then, and much less ever after from Baptism. Let us now view it as to the material cause, and that is as to the matter of it. And that the Text expresseth was their Sins, not their Graces, either of Faith or Repentance, and neither of these could be in them in truth alone or one without the other, τὰς ἁμαρτίας αὐτῶν And Criticks in the Greek language tell us that this ἁμαρτια is not taken for any kind of fault, but for some grievous crime. And if it be so to be taken here, then the not making a confession of these, could in no wise exempt those that were not guilty of these grievous crimes from Baptisme: For then they must be guilty, of those grievous crimes that they might confess them, or falsly accuse themselves, and make a false confession, as to matter of Fact; Or else be excluded the Church of God, whether they were Adult or Infants, and this when God had made them of it before. Now for any to affirm this would be strange, that Baptism was only provided for, and to be administred to such only who had committed grievous crimes, or only to such who had been grievous criminals upon a Verbal confession of these crimes. And there is nothing said in the Scripture that it was to shew their repentance of them, or to evidence the truth of their repentance. And who could tell that they had or did repent truly? When they confessed their crimes? However this is clear from the Word of God, both in this place and in other places, as in *Acts* 19. 18. *James* 5. 16. That it respects actual transgressions, and if so, then not being able to confess these, not having committed them, could be no just ground to exclude any from Baptism. Much less all Children then, and for ever after.

Some would have that when this Word hath the Article joyned with it, it is to be taken to signifie our Hereditary disease, or Original Sin: And so it hath here in this text τὰς ἁμαρτίας and if any will have it to have this signification here, then it cannot be taken to signifie any deliberate Enumeration of their Sins. For who can understand that mystery of iniquity? *Psalm.* 19. 12. 13. *Jer.* 17. 9, 10. and if it cannot be known, can it be confessed? But why should it be a confession of that! If Man were not a lost creature what need a Saviour, and what need any promise? or any Ordinance? or Messenger sent to turn poor Sinners from their Sins? and if all were not filthy what need a Washing? and if they had confessed that in never so general terms, as *Peter Luke* 5. 7. *Job* in *Job* 40. 4. *Isaiah.* In *Isa.* 6. 9. 64, 6, 7. 8. *Paul Rom.* 7. 18. to 25. could they be contented their Children should perish in this condition? and this when God had so declared his kindness to their Children as the Seed of *Abraham*, and had promised their conversion to the Lord by the same means that he had their Parents? *Mal.* 4. 6. *Luke* 1. 17. But however men observe the Word to signify with the article or without it. Yet the Words of *John* Baptist to them carrieth the meaning of it to be with respect to their actual Sins, in that he called them a generation of Vipers, that were Phaaisees and Sadduces, *Matth.* 3. 7. and their lives had discovered to themselves, and to all others, what they were by nature. Or was the natural state of any one of them to be questioned when it was so discovered by *Moses*, *Gen.* 6. 5. and by the Prophets, *Ezekiel* 16. *Jer.* 17. 9. 10. *Gen.* 8. 4. *Isa.* 51. 1, 2, 3. *Isa.* 61. 1, 2, 3. 3. as to the formal cause, whether it was according to the rule of the Word that it was performed in? When there was no command requiring of it? The Prophets had foretold confession of Sin in Gospel times; and that especially *Jer.* 3. 19. to the end, and *Zechari.* 12. 10, 11, 12, 13. Mourning and being in bitterness, or as the Man *Mark* 9. 23, 24. He cryed out with tears, Lord I believe, help thou my unbelief? Or was it as *Ephraim* bemoaning himself? *Jer.* 31. 17, 18, 19. Or in such a way and manner as a true confession is required to be in *Ezekiel* 6. 9. The Scripture is wholly silent as to any discovery of the truth of the repentance of this Multitude though it re-

cords a confession of Sins, as to matter of fact; and this without any difference in any of them. Now where there is nothing of a discovery of any thing that is recorded; to be done according to rule, how can there be any punishment inflicted upon any because they did not, or were not able to do the same matter of fact? as to be cast out of the Church of God, when God had put them in: and all others to be excluded from being of it, for default in this confession, though it were by inability of Nature, or Innocency of practice.

4. For the final cause the end of it, whether it was to declare the truth of their repentance, or to give glory to God, or to satisfie *John* Baptist, or to obtain a right to the Ordinance? If this be taken to declare the truth of their repentance, as some would have it to be; Because they say there must none but true penitents be baptized. Because they say these were all true penitents that *John* baptized, in that they confessed their Sins. I answer if their confession was a confession of true penitents; Then this repentance was wrought in them, before the Holy Ghost was poured upon them, or before they were baptized with the Holy Ghost by Christ. And how could that be? But if any object and say that the baptizing with the Holy Ghost signifieth the extraordinary gift of Tongues, and working of miracles. I answer that baptizing with the Holy Ghost do sometimes import the gift of miracles, and speaking with Tongues in the New Testament as *Acts* 1. 5. with *Acts* 2. 3. 4. But that it doth so signifie when *John* said to the multitude, He shall Baptize you with the Holy Ghost, cannot be proved. For then it must make, that the gifts of speaking with divers kinds of Tongues, in an extraordinary manner. And the working of miracles was the only inward Baptism in the Primitive times that was signified by the Baptism with water. And then it must be so still, For it cannot signifie more now then it did then, and when miracles ceased, then Baptism with water ceased or must cease. And that by these gifts they were baptized into Christ, and put on Christ 1 *Cor.* 12. 13. *Gal.* 3. 27. *see* 1 *Peter*, 3. 21. This is to make all the Multitude to be workers of miracles, and speakers with Tongues, and so there must be none that should have miracles done upon them, but such as were not baptized or to be baptized. 3. Then the *Eunuchs* joy must be, that he had power to work miracles *Acts* 8. 39, &c. 4. This is contrary to what is promised as the effect of Baptism *Act* 2. 38, 39. And asserted as the thing signified, 1 *Peter* 3. 21. 5. Then their believing in Christ, which was the end and design of *John* in Baptizing them with water, to bring them to, must not be a saving Faith, but a Faith of Miracles, *Acts* 19. 4. 6. *Then they that had power to work miracles were turned to the Lord.* And had not *Judas* that? *Luke* 1. 16. But a little further to prove that these words of *John* the Baptist to the multitude *Matth.* 3. 11. He shall baptize you with the Holy Ghost. So *Luke* 3. 16. is not to be understood of the power of working of Miracles, or speaking with Tongues. But the saving work of Grace upon the Souls of poor Sinners. And to make this appear first, I shall give some Texts of Scripture; and the first Text I shall offer to prove this Truth is in *John* 3. 3. 5. The words of Christ to Nicodemus the Pharisee, who were such as neglected the outward means of Baptism, *Luke* 7. 30. And our Saviour does assure him with verily, verily, that without the External means and the Internal benefit, or without the Internal benefit with the External means, no one that had the offer and did slight it, should see the Kingdom of God. So in *Acts* 10. 44, 45, 47. compared with *Acts* 11. 16, 17, 18. The whole assembly do conclude that repentance unto life was granted to the Gentiles. And *Peter* saith that God purified their Hearts by Faith. *Acts* 15. 9. So 1 *Peter* 3. 21. The inward Spiritual benefit signified by the outward means is there asserted to be the answer of a good conscience through the Resurrection of Jesus Christ; so also 2 *Tim.* 1. 8, 9. *Titus* 3. 5, 6. *Acts* 22. 16. Arise and be baptized, and wash away thy Sins calling upon the name of the Lord. So that the Baptizing with the Holy Ghost in the Primitive times did not only signify the gift of miracles, and speaking with Tongues, but saving grace. This may be further confirmed from *Johns* Words in that he charged them to bring forth good Fruit, and if not, he threatned them with being turned into Hell as Chaff. Now Miracles, and Tongues do not, nor were not then, the distinguishing characters between Chaff and Wheat, good and bad. 2. This would argue that them that *John* baptized were true penitents, which is contrary to Christs own words *Matth.* 11. 2, 7, 16, to 25. compared. 3. Then they must have special grace to make a confession, that they might have right to Baptism, that they might be partakers of common gifts of the Spirit. 4. Then common gifts must be the Seal to the special Grace. 5. Then the Fruit they were to bring forth of Baptism was to work Miracles. And speak divers languages. 6. Then *John* baptized them, to do, or to gain that which he had not himself for he did no Miracle, *John* 10. 41. 7. This contradicts *John* Baptists advice and counsel to them, *Luke* 3. 11, 12, 13, 14, 8. Then all the People all *Judea*, *Jerusalem*, all the Region

round about *Jordan.* And the multitude muſt be all workers of Miracles; and ſpeak with divers kinds of Tongues.

But after this Evaſion is evaded, to prove them that *John* baptized were not true penitents, becauſe the baptizing with the Holy Ghoſt doth, ſignifie ſometimes the gift of Tongues, and the working of Miracles. Let us ſee what may be ſaid or produced farther from Scripture, to prove that this confeſſion was not to declare them true penitents, or the Truth of their repentance; Or that this did not evidence they were true penitents. And this may be firſt cleared by many expreſs Texts of Scripture. The firſt is in *John* 3. 31, 32, 33. from *John* Baptiſts own Mouth. He that cometh from above, is above all, he that is of the Earth is Earthly, and ſpeaketh of the Earth, he that cometh from Heaven is above all; and what he hath ſeen and heard that he teſtifieth, and no Man receiveth his Teſtimony. That *Johns* Teſtimony in his Baptiſm was from Heaven is witneſſed by Chriſt *Matth.* 21. 25. 32. &c. If any will have this to be ſpoken of Chriſt, then it is much more true of *John*, that they did not believe and repent by his Teſtimony, for if no Man received Chriſts Teſtimony that came after, then they did not receive the Teſtimony of *John* that went before. 2. It may be proved from *John* the Baptiſts Exhortation to them, that they were not true penitents, *Matth.* 3. 9, 10, 12. If it were before Baptiſm, that he gave them this Exhortation, Then it ſheweth that he ſpake to all the People; all that were in the Floor of that Church: and to all that were members there in, as not true penitents; And yet as them that had right to be baptized, and was to be baptized Immediately. If the Exhortation was after Baptiſm, then it ſheweth that he did not look upon them after Baptiſm better than what they were before baptized. Such as were as Trees in Gods Field, but if they did not bring forth good Fruit ſhould moſt certainly be cut down *Matth.* 3. 9, 10, 12. I humbly conceive that this Exhortation was given to them after he had baptized them; and my reaſons are theſe. Firſt, in that he exhorted them to bring forth Fruit. Now if their duty was Fruitfulneſs, then they had the means by which they were obliged thereto, and enabled thereto as to the means of conveyance. 2. In that *John* doth acknowledg to them, that he had baptized them with water. 3. In that he makes a promiſe, or declares the promiſe, that Chriſt ſhould Baptize them with the Holy Ghoſt: Which could not have been declared to them, as a motive, but as the ſucceſs of the ordinance, not as to prevail with them to do the duty of the external means, but a promiſe of the internal good and benefit that God would ſucceed it with, if they did go to him for it. 4. In that he was to ſet forth Chriſt to them that did accept of the means by him, and the evil of their caſe that did ſlight the means. 5. In that he ſpeaks to them as they that had fled from the wrath to come, *Matth.* 3. 7. 6. In that he dehorteth them not to truſt in their priviledges; which ſheweth they had the enjoyment of them, in the participation of the means. 7. In that he ſaith the Ax was laid to the Root of the Trees, and every Tree that bringeth not forth good Fruit is hewn down. Which could never be pronounced of them that had not had the means. For then it muſt be alike evil with them that have, and are unprofitable under it, contraty to *Matth,* 11. 20, 21, 22, 23, 24. 8. *In that they were now the Objects of Chriſts Fan.* Next, 9. *In that he ſhould purge them out, which ſheweth that* John *had took them in and admitted them.* 10. *In that he gave them directions for their preſent work, Luke* 3. 9, 10, 11, 12, &c. And to prove, that they were not all true penitents before, is clear from various Texts of Scripture, and from good Reaſons grounded upon Scripture. *The firſt Text is in* Matth. 9. 7. *And* Luke 3. 7. *In that* John *called them a Generation of vipers. Which title is never given to any that were true penitents in Scripture,* See Matth. 23. 33. 2. By their Ignorance in not knowing what the Fruits of Pepentance were, *Luke* 3. 10, 11, 12, 13. Where, as thoſe that be true penitents, do in ſome meaſure know; Witneſs *Zacheus, Luke* 19. 8, 9. and *Paul Acts* 9. 11. *Jer.* 5. 19. to 25. 3. In that he threatens them with the loſs of all their priviledges and the good of them, *Matth.* 3. 9. 4. *In that he threatens them with the Fan in Chriſt's hand.* 5. *In that they be ſpoken to Indefinitely as the ſubjects of this Fan, and that for purging out, as well as for gathering in.* And *threatens them with cutting down as indefinitely to one as to another.* Any *of which had not been ſpoken, had they been true penitents, Witneſs* Nathans *words to* David, 2 Sam. 12. 8, 9, 10. *and* Ananias *to* Paul. Acts 9. 16, 17. Acts. 21. 15, 16. 6. In that he tells them, that he indeed had baptized them with Water, and told them that Chriſt ſhould Baptize them with the Holy Ghoſt. And none can repent without the Holy Ghoſt. *Zechari.* 12. 10. *Acts* 10. 44, 45. *Acts* 11. 18. 7. *He baptized them, that they ſhould believe in Chriſt that was to come. Then they had not believed before.* 8. *The Scripture doth witneſs, that many of them believed afterwards,* John 10. 41, 42.

2. As well as here is much expreſs evideuce from *Johns* Mouth that they were not all true penitents; So it is to be had alſo from Chriſts Mouth, in *Matth.* 11. 7, 8, 9, 10. *Where our Lord Jeſus doth tax them for their bad ends in going out after* John; *they went out for to ſee and not to hear all things commanded them of God by him*; *as* Cornelius *and his friends did*, Acts 10. 33. *Obſerve, that the Multitudes Chriſt preached to, were them that were baptized of* John, *as appears by the Word yee, So* Matth. 11. 7. Luke 7. 17, 18, 19. *And we have farther Teſtimony of their Impenitency from* Matth. 11. 16, 17, 18, 19. *and to verſe the* 25. Our Lord Jeſus doth ask whereunto he ſhould liken that Generation? which ſheweth that they were almoſt matchleſs for their Impenitency. It is like unto Children ſitting in the Markets and calling to their fellows, and ſaying, we *have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.* For *John* came neither Eating nor Drinking, and they ſay he hath a Devil. *The Son of Man came Eating and Drinking, and they ſay, behold a Man Gluttonous, a Wine bibber a friend of Publicans and Sinners, but wiſdom is juſtified of her Children. Then they that ſaid this were not the Children of Wiſdom, that is, true penitents.* Here is *a full and expreſs proof that the Multitude baptized by John the Baptiſt were not all true penitents.* They that in the 7th verſe are called Multitudes, are called Generation in the 16th verſe, and the Cities where moſt of his mighty Works were done, verſe 20. 21. And the People Luke 7. 24. And they were piped and mourned unto, that is, they were the ſubjects toral, of *Johns* Miniſtry and Chriſts Miniſtry, and this by Divine Authority, and command; how elſe could they have been Sinners in their Diſobedience? But they were ſo far from being true penitents under all, or any of the labours or Adminiſtrations, or Paſtoral care either of *John*, or of Chriſt, that it was a hard matter for Infinite Wiſdom to have a compariſon to ſet them forth by, for their Incorrigeable impenitency, and implacable ſtupidity and ſullenneſs, that neither Auſterity nor Affability in the publiſhers of the mind of God to them, could prevail with them, to any repentance or parting with Sin, or acceptance of Mercy. But they were rather blown up, to the more dreadful reviling and railing againſt the publiſhers of Truth, and to ſpit out the worſt of contempt of them: and this was not the caſe of one or two, or ſome few, but that Generation and the Cities where moſt of his mighty works were done. And they that had any good by means were but few, here called the Children of Wiſdom, like that of the Prophet *Iſaiah, behold I and the Children whom thou haſt given me*, *Iſa.* 8. 18.

And our Lord Jeſus doth alſo expreſly upbraid them for their Impenitency, Becauſe they repented not, verſe 20. And then ſurely they were not true penitents before, and theſe Cities *Capernaum* and *Bethſaida* were ſome of the Region round about *Jordan*, that came to *John* to be Baptized of him. Compare *Matth.* 3. 5. with *Matth.* 4. 13, 14, 15. 16. and *Luke*, 4. 14, 19. 31, 34. *Capernaum* was in *Galile*. And theſe our Lord Jeſus doth Denounce the dreadful wo againſt, that contains Temporal, Spiritual, and Eternal evil in it. And this becauſe they repented not; and I hope our Lord Jeſus knew who did repent in thoſe days, as well as thoſe in our times that are for a Meritorious confeſſion to obtain a right to a Goſpel Initiation. 4. Another Text to prove them no true penitents, is in *Matth.* 27. 25, 26, 27. *Then all the People anſwered and ſaid, his Blood be on us and on our Children*; Even they that before cryed *Hoſanna* to the Son of *David*, the Multitude. None can prove, that this could be any other than thoſe that John Baptized. For Chriſt was Contemporary with *John*, *Matth.* 11. 2. And the publick Miniſtry of Chriſt was not full four Years. Therefore it could not be another Generation; And the *Apoſtle Peter* ſtiles them this Generation, in *Acts.* 2. 40. 42. And theſe cryed out, *Crucifie him Crucifie him.* Let any prove, or ſhew when ever any true penitent ſo cryed concerning Chriſt, *and his Blood be on us, and our Children.* 5. Another Text to prove that Generation that *John* Baptized were not all true penitents for all their confeſſion of their Sins, is in *Acts*, 2. 37. 38. When they cryed out, *what ſhall us do to be ſaved? Peter* ſaid, *Repent and be baptized every one of you in the Name of the Lord* Jeſus &c. Hence every one of them be all expreſly declared to be Impenitent. And in verſe, 44. They be exhorted to ſave themſelves from that untoward Generation. So that, that Generation were not all true penitents. 6. Another Text is in *John.* 10. 40, 41, 42. Where they are ſaid to believe in Chriſt afterwards; and then they were not true penitents, nor could be while unbelievers. 7. *Matth.* 7. 13. 14. *Matth.* 20. 16. *Matth.* 22. 14. *Luke.* 13. 23. Where our Lord Jeſus declares that there are few that ſhall be ſaved. Then not all the Multitude, nor all the Region; nor all the Land of *Judea*, nor they of *Jeruſalem*. 8. *Acts.* 3. 26. Where it is ſaid that God had raiſed up his Son, ſent him to bleſs them, in turning every one of them from their Iniquities.

quities. Now if they had been turned before, then Christ could not have done that Work that he was sent by the Father to do for them. 9. *Acts.* 3. 23. compared with *Matth.* 23. 35, 36. 37. The threatnings that Christ would leave their Houses desolate, and every Soul that did not hear him should be destroyed. And that they should die in their Sins, *John.* 8, 24. Had they been true penitents, all must have been saved and none of them destroyed. 10. *Matth.* 12. 39, 40, 41, 42. Where they are called an evil and Adulterous Generation, and the Pharisees and Lawyers were not the Generation. The Queen of the South, and the Men of *Nineveh* should rise up in the Judgment with that Generation, and should condemn it; for that the Men of *Nineveh* repented at the Preaching of *Jonah*, but they did not, though a greater than *Jonah* was there. 11. *Matth.* 12. 44. 45. Our Lord Jesus does threaten them that seven worse Spirits should enter into that wicked Generation. 12. *Luke.* 4. 16, to, 28, 29. 30. *Nazareth* which was one of the Cities in *Galilee*, who were some of the Region round about *Jordan.* The People there were so Impenitent that they would have broken the neck of the Lord Jesus Christ for the close Sermon he preached to them. Which I think was evidence sufficient of their Impenitency. See also *Matth.* 22. 1, 2, 3, 4, 5. *Luke* 14. 16, 17, to, 25. And besides these Texts of Scripture we may have good reasons grounded upon Scripture, that all that *John* Baptised were not true penitents. First because then there must be no visible Church consisting of good and bad, contrary to what our Lord Jesus doe discover of the visible Church on Earth. *John.* 15. 1, 2, 3, 4, 5. *Matth.* 13, 47, 48. It is compared to a Net that had bad and good Fish in it, and a Sown Field that has Tares as well as Wheat, *Matth.* 13. 37, 38, 39, 40. So *Paul.* 2. *Tim.* 2. 20. It is a great House where are not only Vessels of Gold, but of Wood and of Earth, and some to Honour, and some to Dishonour. And the Floor in which *John* Administred Baptism; had Chaff and Wheat in it that should be severed by Christ alone in his time. 2. Because then the whole multitude, and *Jerusalem*, and all *Judea*, and all the Region round about *Jordan* must be all true penitents, which is contrary to the express Testimony of Scripture concerning them. 3. Then they must be in the Kingdom of God before Christ came. Or was manifested, and could not press into it, nor take it by violence afterwards, contrary to *Matth.* 11. 10, 11. 4. If they had been true penitents they must have renounced all their former false trusts, and dependances as other true penitent *Jer.* 3. 23, 24, 25. *Phil.* 3. 4, 5, 6, 7. *Luke* 14. 37. Now this they had not for *John* dehorted them against them, *Matth.* 2. 9. Think not to say within your selves, we have *Abraham* to our Father, *Luke* 3. 8. 5. Then they needed not to have been threatned as Chaff to be blown away, purged out and burnt up with Hell-fire *Matth.* 3. 12. 6. Then their coming could not have been a flying from wrath to come. For the fury of the Lord is ceased as to true penitents *Isa.* 27, 4, 5. *Heb.* 6, 17, 18. They are fled for refuge allready. 7. If Only true penitents were, and were to be Baptized by *John.* Then all Impenitent Persons that were not then Baptized must have been discharged from Sin; as to that particular duty, *hic & nunc.* For they must first have repented, and so the Pharisees and Lawyers must be innocent though they were not Baptized, at that time or in the places where *John* was Baptizing; which to say is to gainsay what Christ chargeth them with *Luke* 7. 30. But certainly it was their Duty to have been Baptized then by *John.* From our Saviours commending that, as a justifying of God in the Subjection to it, *Luke* 7. 28, 29. And it was a Duty in that it was a way wherein they were to be prepared for Christs Baptizing, and for their coming to Christ and Believing in Christ, *Acts* 19. 4. And of Receiving from Christ *Acts* 2. 38, 39. And therefore their Duty then, and at that time and in that place. Three thousand were Baptized the same day, though they were but then spoken to, to repent. 8. Besides in the Confession we have not so much as one word to Discover any thing of the penitency of the Confession, or the Truth of their penitency, here is a Record of their Confession of their Sins, but not of their Grace, nor of the Truth of their Grace, *Pharoah* said he had Sinned, and *Judas*, but neither discovered their Grace thereby, nor the Truth of their Grace. If all that be Recorded in Scripture to make Confession of Sins must be reckoned to be true penitents, then Persons now must conclude them true penitents that Gods Word do not account so, Witness *Achan, Joshua* 7. 9. And their enquiring of what they were to do, *Luke* 3. 9, 10. Do shew that they were not true penitents. For this enquiring must be made by all the People, or by some only. If it was made by all, then they were all Ignorant. If it was made by some only; then they that did not enquire must be more Ignorant than they that did. For all were grievously Ignorant under the Ministry of the Pharisees, being as Sheep without a Shepherd. And they that were under them had little knowledge of Christ as may appear by the *Eunuch.* Acts 8. 34. 10. If they were penitents, then the end of *Johns* Baptizing and Ministry could not be obtained, but must be

obstructed

obstructed, for that was that they might believe in Christ that was to come, *Acts* 19. 4. So that unless any can prove that true Repentance may be without true Faith, they can never prove, that all they that *John* Baptized were true penitents. 11. If they were true penitents, then the fan in Christs Hand must be against true penitents, *Matth.* 3. 12. 12. Then either none must be purged out of that Floor, or else only true penitents must be purged out, *Matth.* 3. 12. 13. Then the constitution of the Church of the *Jews*, which was by God Immediately of *Abraham* and all his natural seed, must not be rightly constituted, but must and was rectified by *John*, See *Rom.* 9. 3, 4, 5, 6, 7. All were not good that were of *Israel*, no more were all really good, that were of *Isaac*. *For* Jacob *was beloved and* Esau *not beloved*: *And yet God said, In* Isaac *shall thy Seed be called*, Gen. 17. 19. 20. 4. 14. *Johns* exclusion of those *Jews* that are Imagined to be excluded, for not confessing must be by unparallell'd Prorogative Power, and Lordly Dominion, for there is not one word told them, why they should not be Baptised, nor any Prohibition exhibited against them, nor any cause declared wherefore they should be denied their priviledges, nor any thing discovered when they might come in, or what they might do to come in. And who can believe that *John* would do this? when he was come on purpose to direct them in the most directest, and plainest manner to Christ: and to leave them to stand or fall before his Fan, as their absolute Lord. And not to execute them himself. And this he did discover to them, *Matth.* 3. 9, 10, 11, 12. 15. If confession of Sins constituted them true penitents, and rendred them true penitents, then they needed not be Baptized with the Holy Ghost by Christ. And if any say that it is meant of miracles. Let them prove it, that it is so limited there, and never he Baptized: If they cannot have power by it to do Miracles. 15. *If they that could make a confession were admitted to Baptism, then this gave ground and must give ground of boasting to all that did do it*: *Which is contrary to the whole of the Gospel, much more contrary to the ground of admission*, 1 *Cor.* 1. 27, 28. 17. *Where there is no rule for any deliberate action in the Worship and Service of God*; *There is no warrant for it, but there is no rule either as to matter or manner of this deliberate act of confession in the worship and Service of God, Therefore there is no warrant for it, so as to be imposed, much less so as to be assigned as* Causa sine qua non *to Baptism* 18. *If confession of sins gave them a right, then Baptism cannot be a commanded duty, much less a commanded duty to all. It must be the proper priviledg of penitent Persons, but not the duty of all, much less their duty, hic & nunc, to be baptized when it was tendered to them,* Luke 7. 30. *But Baptism was commanded, and a commanded duty to all where the Gospel do come, all are bound to receive the Testimony and to set to their Seal that God is true.* John. 3. 32, 33. Or else it cannot be the Sin of any to neglect it, in whole or in part: And it cannot be, nor is not the priviledg of true penitents only, 1 *Cor.* 10. 1, 2, 3, 4. to 10. Acts 2. 17, 18. to 23. *Matth.* 3. 12. Acts. 2. 38, 39. 19. *If this confession was that which gave them a right to Baptism as true penitents*; *Then the having of special grace, is not sufficient to intitle any to have a right to External means, but the making of it out by a verbal confession, is a necessary qualification to have a right to external means.* For *Johns Baptism, was but a Baptism with water, and no Ministers can be any more, for the inward benefit is in the Hands of God, and is the immediate work of God,* Acts 16. 14. 1 *Cor.* 3. 6. 7. *And then a Soul must have grace either without means, or without right to means, and come to know this and be able to make it appear by a confession, that so he may have right to the External means, as a member in the visible Church*; *and certainly they have a strong Faith, how weak soever the ground of it be, that can believe this Doctrine.* 20. *But to draw towards a conclusion with respect to this case of their being true penitents, and their confession of it as giving them right. If* John *was sent to the Jews only, and they were* Israelites *and seed of* Abraham *to whom it did belong, and appertain, to have, and enjoy*; *the External means of grace, being the then, only, visible Church of God upon Earth*; *Would it not have been a grievous sin in* John *the Baptist to have rejected any of them, or to have denyed Baptism to any of them? and if he had denied it to any as such, whether he might not have denied it to all as such? and if that was an insufficient ground for any one Soul, had it not been also insufficient for every Soul to be admitted to it upon that ground or Reason? and so they must either all be rejected or their admission be unlawful, and groundless, and what then would become of the Covenant that God had made with them? and all the Obligations they were under to come to the Lord Jesus under the pain of Hell flames; and every Soul of them, to be destroyed from among the People.* Acts 3. 23. Matth. 3. 9, 10, 12. *We have seen that the end of this confession could not be to declare their being true penitents.*

Secondly, Now let us enquire whether it could be to glorify God? and certainly it could not be from an intention in them to glorify God. Though this ought to be the end of a confession of Sin, Joshua 7. 19. *But this could not be in them, being not in a state capable of it*; *Though their being baptized was a*

justifying of God, Luke 7. 28, 29. *Yet it is never said so of their confession, whatsoever is done to the glory of God must be in the Name of Christ; and him they did not yet know, nor believe in, but were baptized that they might believe in him. See* John 15 5. *and they did not know what they should do as to matter of Fact, externally and how then could they be capable of this Holy end in it? and their principle being but Nature, their end could not be so high in it. They came forth to see* John, *and not to glorifie God,* Matth 11. 7, 8, 9. 3. *As this confession could not be to declare their penitency, nor to glorify God, no more could it be to satisfie* John *the Baptist. For* John *had warrant for his work from God,* John 1. 13. *and the state of them to whom he was sent to Baptize clearly discovered to him,* Luke 1. 17. Mala. 4. 6. *Neither was* John *satisfied of their state by their confession, to look upon them to be true penitents, as may appear by what he said to them,* Matth: 3. 7, 8, 9, 10, 12. *Nor was the confession made before Baptism, as can be made evident by the words,* Matth. 3. 56. *Nor to* John.

That would be a poor ground to satisfie Ministers in so solemn a duty, that the person make a verbal confession of Sins, that upon this he should Initiate one into the visible Church of God, and Intitle him to such priviledges, when he is capable to judge of nothing of the truth of his state by his confession. 4. *It could not be to this end, to gain a right to the participation of the Ordinance. Either,* jus ad rem, *or* jus in re. *For they were then the only visible Church of God in the World, and had the means sent to them by* John, *in pursuance of the accomplishment of the promise made to* Abraham, *and his seed, and as the promise held out life, which was the thing they needed, so all the means tending to it, were contained in the promise, and given with it; and all sent to them as a Fruit of the promise.* They did not stand before Baptism as them that never had been of the visible Church to be taken in, but as them that were in already; *and under the command of God to come to it as means further sent to bring about the good of the promise, They were not as the* Samaritans *and Strangers, but as them, that had God for their God, by vertue of the free love of God to* Abraham, *to chuse him and his seed to be a People near to himself. And as such the smallest Infant was as near to God, and in a state of the same relation of having God for their God, as any Officer amongst them,* Deut. 29. 10, 11. *as to the External means, and visible priviledges. Neither was there any thing in* Johns *commission for the admission of Strangers. But he was sent to turn the Children of* Israel, *or at least many of them to the Lord their God,* Luke 1. 15, 16, 71, 72, 74. 5. *Nor could it be to this end, to qualifie them for the Ordinance; So as to make them fit for it. For confession must be a purging of sin, or a discovery of Sin. If it was a purging, then they could not be capable of the Ordinance, as a Sign; for that sheweth our filthiness, and our need of purifying by the Blood of Christ,* Acts 22: 16. *The Body need washing with pure water: and the Heart to be sprinkled from an evil conscience,* Heb. 10. *So that if the person was purified before he needed not, nor was capable of purifying again,* Acts 15. 9. Heb. 9. 13, 14, 19, 20, 21, 22. And for the confession to discover Sin. The very nature of the Ordinance, and Gods sending of it, discovered what state God looked upon all in; and what could be confessed of Sin, for the discovery of it, to what the Ordinance in the outward sign, and inward grace signified by it, did discover? 6. Nor could it be to this end to have, the Seal of the Covenant applyed to them, as persons in the Covenant, to be sealed and confirmed in it. For in this respect it was not taught to them, though many be come to immagine it is so, to be received Now; by all that must partake of it; as persons truly penitent, and believing: to be sealed and confirmed; and if not truly Godly they must not be admitted, nay if they cannot make out their grace that they have; because they must not put a Seal to a Blank. *The Apostles, and* John, *preached the Baptism of repentance for the remission of Sins. That is, they preached Baptism to be the means obliging to repentance, with the promise of remission of Sins and the gift of the Holy Ghost, or the Baptism with the Holy Ghost,* Acts. 2. 38. Matth. 3. 11. John *did Baptize them, that they should believe in him that was to come; that is on Christ Jesus, that they might partake of remission of his, and life from him. See* Acts 2. 19. *Repent ye therefore, and be converted, that your Sins may be blotted out when the times of refreshing shall come. It was to oblige them to part with their Sins and to come to Christ; and to keep Gods way, to receive mercy from Christ, Circumcision did oblige them to keep the whole law,* Gal. 5. 2. 3. *So Baptism doth oblige to all Holy duties, a close walking with God; after they have by Baptism put on Christ,* Acts 22. 19. Rom. 6. 45, 6, 7. Gal. 3. 27. Ephes. 4. 1. Baptism is the external visible act and sign of repentance, and joyning to Christ. As circumcision was a sign and means of a strangers joyning himself to the Lord, and his People. They did not preach, that Baptism was the sealing of the penitent, or that remission of sins and the gift of the Holy Ghost was Inseperably annexed to Baptism. *But that Baptism was the way to receive this, as the outward means that God had appointed to be made use of,* Acts 2. 38, 39. *after Christ was baptized, the Holy Ghost descended upon him,* Matth. 3. 17 Acts 19. 3, 4, 5, 6. Acts 8. 12, 13, 14, 15, 16, 17, 18.

5. We

5. We have viewed the confession as to the causes both efficient matter, form and end. Now let us enquire into the effect of this confession, to see whether that will prove it to be administred only to the Adult? and as to the effect, we do not find one person any way declaratively absolved, nor their confession commended, nor one word of comfort spoken to one in all *Israel* for it, But a sharp Exhortation given them after Baptism, and backed with weighty arguments to stir them up to bring forth Fruit; and to take them off from trusting in priviledges, with directions what to do, and promise of what they should have from Christ in going to him, when he did appear; They should be baptized with the Holy Ghost, in believing in him. And in case they did not the Lord Jesus would immediately, and speedily cut them down, and cast into Hell Fire, and this to all that were in the floor, so that if all did not confess their Sins, yet they that did were no better then they that did not; all were to fare alike, both in the way of Sin, and in the way of turning to God, the good shall have alike favour, and the bad should have like frowns. 6. As to the subjects of this confession, whether that can be proved to be the Adult only? and *John* baptized all without any limitation, or resurrection, that was *all that were in the floor, every Tree in the Field, Jerusalem and all Judea, and all the Region round about* Jordan, *the multitude, and all the People.* And they that were not baptized by him, that refused it were sinners, *Luke* 7. 30. So that it was such a confession as consisted with the capacity of all the subjects of it, which was young and old Male and Female, weak and strong. 7. Let us view, it as to the object of the confession, that so we may know whether it did then, and must for ever exclude Children? And as to the object of their confession to whom it was, there is not so much said of this confession as is of theirs, in Acts 2. 37. *They said to* Peter *and the rest of the Apostles Men, and brethren what shall we do to be saved*; and the Jaylor cryed out, *Sirs*, Acts 16. 30. *What shall I do to be saved?* But here is no mention made of the object to whom it was directed, and therefore it cannot be accounted to be an advized, deliberrte verbal enumeration of Sins, either in general or particular, much less to be a rule, to make confession by the Mouth, to be a ground for the administration of Baptism to any; or to exclude others upon the account of their inabillity to make such a confession, when we have no example to whom to direct our confession, Here is no mention made of any object, of the act; and then, why should any be excluded for non performance of the act? Except the confession be limited, to that which is before mentioned, their horrour of conscience and fear of the wrath that was coming, and asked what shall we do then? *Luke* 3. 9, 10. and if that be the confession, then *John* must be the object of the confession, and if that be not the confession, then there must be no object to it, or of it; and then if they did not confess they know not what, yet it must be to whom they know not, and if it was to *John*, it was to none else; For all the rest confessed and there was none to hear but *John*, and if this their confession was like theirs, in *Acts* 2. 38, 39. Then it was a confession in order to direction, not for approbation, trial, or absolution, or to gain a right to Baptism. If it was to God, then no Man was to judg of it. If it was to *John*, we read none of his judgment of it. Therefore we do conclude, that whosoever did not, or were not able to make it, were not then excluded from Baptism. Let us consider and view the adjuncts of the confession as the time, and place, and the work then done as concomitant with it. They were brptized of *John* in *Jordan* confessing their Sins. The place is the River of *Jordan*, or in *Joadan*, and the time when, is not distinguished: as differing one from another, but as performed at one and the same time; as to their being there and coming forth to it; If not so as to be baptized all together. If the adjuncts of company and act, or reception be taken according to the *Etymon* of the Word ἐξομολογόμενοι as before opened and discovered from the learned, then it must be done together with a loud voice speaking out. And this relative term (together) must relate to something that was concomitant, it must refer to the multitude that were then baptized, or to the confession, being made by all together, or else to their sins that they confessed, all together, or else it must refer to all these joyntly, If it refers to the multitude, then it was in an awakened manner like theirs. *Acts* 2. 37. and this it must be understood of, or else there will be no object for the confession; and if it was so, then it was no formal orderly confession, being upon the sudden breathed out, and raised by amazing fear nor was it then commanded, nor an usual practice; and then, it must be limited to them whose conscience God did awaken, were they young or old Male or Female; nor did it exempt any from the duty of Baptism that did not so cry out, *Acts* 2 38, 39, 40, 41. Nor evidence them in a truly penitent state that did so cry out. For every one in the congregation was to repent and be baptized as well as them that did, and that by the same command should the multitude have con-

ſeſſed their particular notorious crimes together, or one in the hearing of another, they muſt have rendred themſelves odious one to another, and made themſelves a publick ſcorn, all their lives afterwards to all that heard them.

2. If it refers to their original ſins, that was impoſſible unleſs they had good memories, or a mighty awakened conſcience, and then it could not be a deliberate enumeration of their ſins, but like the publican, *Luke* 18. 3. If it refers to the act of Baptiſm, then it muſt be more confuſed, and leſs intelligible, one to another; and leaſt of all heard by *John*, for then doubtleſs he ſpake himſelf, and uttered the form of Baptiſm, *Acts* 19. 4. Or ſome ſuch like words; and then ſurely it could not be excepted of all from Baptiſm that did not do it. For God is not the author of confuſion. 4. And as to the circumſtance of place, *In Jordan, or in the River of Jordan.* If in the water, as ſome imagine, though without any ground: and if while dipped as others think, which is, and was impoſſible, how long muſt they be in the water or under the water, in this confeſſion? and how long muſt *John* be in the water, baptizing them? what he did was by ordinary ſtrength, he did no miracle, *John*, 10. 41. 42. If it was in the act of baptizing, how confuſed muſt it be? and if not in the act, how could it be together?

9. If we look upon, or account of the Judgment of good Men or bad Men about the interpretation of a text of Scripture, we may have ſome light what this confeſſion was, all both good and bad agree in this, that a text of Scripture, or any part of Gods word is to be taken in the largeſt ſenſe, and in its full latitude without any reſtraint being laid upon it, upon any hand. But if this text be taken for a formal deliberate confeſſion of ſins, then there muſt be great reſtraints laid upon the text, and the adminiſtration mentioned in it, taking of it in the ſenſe that many would have it to bear, which is a confeſſion of ſins before Baptiſm deliberately and advifedly, and ſenſibly to diſcover the truth of their repentance that make it, and to gain a right to Baptiſm, and to exclude all both adult and Infant that cannot perform it. This it is taken by many, and to ſatisfie *John*. This reſtrains Baptiſm to be a peculiar priviledge pertaining to them, not only that have true grace, but to them that are able to make it out, that they have true grace: and ſo cuts off them that be elect, and uncalled, and the elect that are called, and limits it and reſtrains it, to them only that know, and can make it appear that they are called. And how few are they?

2. It reſtrains it only to them that can ſpeak, and excludes all Infants and adult that cannot ſpeak. 3. It reſtrains confeſſion of Sins to be a confeſſion of the repentance of theſe ſins, and the truth of that repentance to be made our. 4. It reſtrains repentance, and confeſſion to be of ſins of life only: and not of Heart. For they are not knowable. 5. It reſtrains confeſſion to be only of ſome notorious ſins, and that together, and not diſtinctly. 6. It reſtrains Baptiſm to be adminiſtred only to ſuch who have been notorious criminals in life. And if ſuch confeſſions will admit us in, we need not better confeſſions when we be in. 7. It reſtrains Baptiſm as if that did not ſignifie our filth, or that it does not ſignifie it particularly enough, or that it ſignifieth only our purging from ſome particular crimes. 8. It reſtrains it, from being a ſeal to what God hath ſpoken, and makes it to be a Seal of our goodneſs, to Seal our ſtate to be good upon the confeſſion that we make. And this when no man can tell any thing of certainty by a verbal confeſſion; nor he that makes it know his own Heart, *Jer.* 17. 9. 10. 9. It reſtrains the love of God in ſending the means, to be to them only; to have an external right to it, that can make a verbal confeſſion of ſins. 10. It reſtrains the expreſſions concerning the ſubjects of *John's* miniſtry, to be meant only of the adult, and of them only that had ſpeech, contrary to the whole Scripture acceptation of the words, *Mala.* 4. 6, *Luke* 1. 17. 11. It reſtrains the Ordinance of Baptiſm to a confeſſion of the People, that at that time could leaſt of all make a confeſſion, of inward grace, being in a time, when they were bred up in nothing but ſhews and forms, and old Mumſimus of the tradirions of the elders; and this to be a rule to all after ages of the ſhining of the Goſpel. 12. It reſtrains the adminiſtration to be for *John's* ſatisfaction, as if he had not been ſatisfied in the work he was ſent about, and that by God immediately. 13. Take it in the beſt ſenſe that may be, and it makes Baptiſm to be the peculiar priviledg of actual believers, and this is contrary to Gods own example and declared will in, 1 *Cor.* 10. 1, 2. to 20. *Adv.* 8. 17, 18, 20, to 23. *Acts* 2. 38, 39. It was their duty; and they were baptized, though they had not, this Teſtimony that they had repented, but they were bid to repent for the future. So, *Acts* 8. 12, 13, 15, 16, 17. compared, *Matth.* 3. 7. *Luke* 3. 7, 16. compared, *Acts* 2. 38, 39, 40, to 43. 10. If we look upon this confeſſion with reſpect to a moral confeſſion

ſeſſion, we may be the better ſatisfied about this confeſſion. A moral confeſſion, or a confeſſion by actual ſubmitting to, and receiving of Baptiſm, and this is that which the word in the original of it, may bear. Our Saviour ſaith, *Luke* 7. 29. *That all the People that heard him, and the Publicans juſtified God, being baptized with the Baptiſm of John.* Their being baptized was their juſtifying of God, and the Phariſees and Lawyers not being baptized was their rejecting the counſel of God. So in *Matth.* 21. 25. and 32. compared, and here is nothing ſaid of their confeſſing, or not confeſſing, but their believing or not believing the Doctrine of *John*, preaching Baptiſm, and their ſubmiſſion to it, or not ſubmiſſion to it, as a way and means to come to Chriſt, and receive from him. And ſo in *John* 3. 33. He that hath received his Teſtimony, hath ſet to his Seal that God is true. Juſtifying of God is receiving the Teſtimony, that is ſent by his Servants in his word and ordinances. Our acceptance of any one thing of grace, as grace, that is as a fruit of Gods free love through his Son, to Man, as an unworthy miſerable creature, is more a confeſſion of our belief of the evil of Sin, and of our undone ſtate and condition by it, than all the verbal confeſſions that ever we can make; for in acceptance of any thing of grace we acknowledge all to be loſt and we to be unworthy of the leaſt of mercy, and we do acknowledg the riches of the grace of God in the leaſt of mercy, *Gen.* 32. 10. *Matth.* 15. 27. and hereby manniſeſt our belief of all that is ſaid of him, and by this we renounce all our falſe truſts, and ſtand before the leaſt of grace, as an utterly undone and unworthy creature. By this here is a full confeſſion every way, *Matth.* 15. 27. *John* preached Baptiſm as the way of repentance, and coming to Chriſt to have remiſſion of Sins and the Baptizing with the Holy Ghoſt, and to be ſaved and delivered from the wrath to come. And their ſubmiſſion to this Baptiſm was their juſtifying of God in all that ever God had ſpoken concerning Sin, or their ſtate by Sin, and of his grace and mercy in Chriſt, and in his truth and faithfulneſs to *Abraham* as well as his ſeed in his promiſe and covenant, ſee, *Luke* 1. 55, 71, 72. to the end of the Chapter. And by this they profeſſed their acceptation of it, and dependance upon him for it. And the Phariſees and Lawyers refuſing or omitting this of Baptiſm, ſtumbled at the threſhold, *and rejected the whole counſel of God againſt them.* So that there is nothing ſaid of the confeſſion, and from thence we may ſafely conclude that it was of little concernment, but their moral acceptance or rejection of Baptiſm was the great thing whereby they confeſſed, God to be true in all he had ſaid and done, and juſtified him in all his diſcoveries made in his word, or elſe caſt all contempt upon God in non-acceptance, as if they needed it not, and it was worth nothing, but all falſe. So *John* 3. 19, 20, 21. *John* 1. 11, 12. *John* 3. 33. This moral confeſſion in coming to, and accepting the means and deſiring and hoping for the good of it, was as acceptable, and as effectual as ever any verbal confeſſion could be. When they had *Moſes* ſent to them from God with divers laws and ordinances, from the Mount, and they were all aſſembled to hear the will of God made known to them, and *Moſes* had made it known to them, they are ſaid to avouch the Lord that day to be their God, though they ſpake not one word, *Deut.* 26. 16, 17. So they are ſaid to enter into covenant with God, when they ſpake no word, both Women, Children, and little ones, and all Officers. *But are ſaid to ſtand that day before the Lord their God*, Deut. 29. 1, 2. 3. with 10. 11.——15. 16. *Maries Tears, waſhing Chriſts Feet with them, and wiping them with her Hairs*, was a moral confeſſion of her loving much, and very effectual, and acceptable, *Luke*, 7. 38. 46, 47. *So Peters weeping when he thought thereon was a Moral confeſſion of his denying his Maſter. The Publicans ſmiting upon his Breaſt was a Moral confeſſion.* The confeſſion with the Mouth ſpoken of, *Rom.* 10. 11, 12, 13. is a moral confeſſion, *in worſhiping of God, calling upon the Name of the Lord. This did* Job *continually, this was a Moral confeſſion*, Job. 1. 5, So in, Phil. 2. 9, 10, 11. *muſt be underſtood chiefly of a moral confeſſion*, if not only, if compared with *Ephe.* 20, 21. *John* 17. 2. So in *Matth.* 21. 25, 28, 32. he that afterward repented and went, *Matth.* 22. 1, 2, 3, 4. *Luke* 19. 14, 27. a Moral confeſſion, being at the place, and being of the congregation, as being called there by God was as real as effectual, and as acceptable as the verbal, as may appear by the Infants being at the reading of the Law, where the People were to ſay *Amen*, *Joſhua* 1. 35. 2. *Kings* 23. 2, 3. *Joel* 2. 14, 15, 16. *Numbers* 10, 10. *Iſa.* 30. 29. By all which it may appear that a verbal, or vocal confeſſion, is not that which did then and muſt ſtill give every individual a right to be baptized. In as much as it is not expreſſed whether theirs were a Moral or verbal confeſſion. But obſerve, that if the confeſſion recorded, *Matth.* 3. 5, 6. was to be a rule to all others, it muſt be only of Sin, and without command, not impoſed but voluntary, 3. It muſt be extempry. 4. In the Ears of the multitude,

multitude. And 5. Not before Baptism but after, 6. Have no object to whom, 7. It must not be taught them for matter nor method, 8. Without rule, 9. It must not be regarded by the Baptizer, 10. It must make no change upon the person making of it, nor discover any, nor, 11. Obtain any absolution nor consolation. 12. Nor gain any Interest or right to the ordinance.

Particular arguments further to prove, and to confirm this truth that *John* did certainly Baptize Infants, *and ought as certainly to Baptize Infants in the Church of the Jews as the adult.* Besides what hath been made to appear for the clearing up of this truth, by the explication of the texts of Scripture, and other things respecting the administrations of *John* Baptist, who was Christ's harbinger to the Church of the *Jews* only. So also it may further be confirmed by arguments in particular, respecting the Ministry and administrations of *John* the Baptist, and the subjects of his Ministry and administrations. And the first argument to prove that he did as certainly Baptise Infants, or Children, as the adult, is in that they were as expresly put into the Prophesie, and promise respecting *Johns* Ministry as the adult, and this from the Lord by *Malachi*, the last of the Prophets; *Mala.* 4. 6. And also by the angel *Gabriel* in his discovery made to *Zacharias*, *John* Baptists Father, *Luke* 1, 15, 16, 17. And if Prophetical predictions in general were accounted and esteemed particular commands by the Apostles, to them, to preach the Gospel, and administer ordinances to the Gentiles, *Acts* 13. 46, 47, 48. Then surely this prediction that was so particular of *John*, and that by two immediate Officers, one upon Earth, and another from Heaven, must be a special and particular command to *John* Baptist to discharge his office to these persons of those ages, mentioned in these predictions. And as special, and particular a command to them to come to, and accept of his Ministry and administrations, as to *John* to do it. *Paul* does give charge to *Timothy* to discharge and fulfil his Ministry, according to the Prophesies that went before of him, 1 *Tim.* 1. 18. And if they had not been a command and rule, how could *Timothy* by them war a good warfare? So that if the holy Ghost do this witness, concerning Prophesies going before, of a Minister, and of an immediate Prophet, then certainly these predictions was a command to *John* and warrant for his work; and that to those persons mentioned in the prediction or commission, Mala. 4. 6. *He shall turn the Hearts of the Fathers to the Children, and the Hearts of the Children to the Fathers, lest I come and smite the Earth with a curse.* Luke 1. 16, 17. *And many of the Children of* Israel *shall he turn to the Lord their God, and he shall go before him, in the Spirit and power of* Elias *to turn the Hearts of the Fathers to the Children, and the disobedient to the wisdom of the just, to make ready a People prepared for the Lord.* Observe here that *Children* are here as expresly mentioned as the subjects of *Johns* Ministerial labours, as the Fathers. 2. They are as particularly mentioned as the Fathers. 3. They are presented to John, and looked upon by the Lord as in the same capacity with their parents or Fathers, and that is, as in a like state of Alienation from God, and without turning to the Lord as liable to the curse one as another. In which they are alike for sin and misery; all being by nature Fools and disobedient, *Titus* 2. 3. 4. And of a like quallity in the same part, that is in the Heart, to turn the Heart of the Fathers to the Children, and of the Children to the parents. 5. Alike for practice, and that is disobedient. 6. A like for Impotency and Inabillity to help themselves; For they must be turned could they have done it themselves, *John* need not have been sent about such a work as turning of them. 7. *John* is sent to all, both as to Fathers and Children to one and the same end, and that was to turn them to the Lord their God; and to prepare them for the Lord; which sheweth that one was no more fitted for the Lord than another. 8. The same means that is ordained, provided for, and sent to turn the Hearts of the Children. And that is John Baptist as one filled with the Holy Ghost, like *Elias*. And the means that he was to use as commissioned from the Lord unto them, and among them, with the promise of Gods blessing upon his labours for the success of his Ministry, there is not one kind of means to turn the heart of the Fathers, and another kind of means to turn the hearts of the Children. But one and the same means are appointed for all. As the Heart of all is alike for emptiness of good, and fullness of evil. So the same means, and messenger is sent to all alike they being all alike under sin. And this publick Doctrine, and publick Baptism was necessary and Fahers to turn the Hearts of the Children, and to turn them from sin, and to prepare them for the Lord, *John* 1. 31. By Gods command. Except any can prove that Children did not need so much means, or such means to turn them from sin, and to prepare them for the Lord as parents did. Or that Baptism with water was not to be a means to effect it in any, but to be a sign of the manner of their

reception

reception of it. And as a Seal to confirm Gods promiſe to them that he would do it for them. To Seal their grace, that it could not do. Becauſe they were all alike under ſin, and had not the Holy Ghoſt, but were to receive it from Chriſt, and not from *John*. And they had not believed in Chriſt. But they were to believe in Chriſt that was to come, *Acts* 19. 4. Therefore it could not be *a Seal to them to Seal their grace*; Becauſe that they had not, no more then they, *Acts* 2 38, 39. and if Baptiſm was to be a ſign of the way of their reception of grace from Chriſt, and a Seal of the certainty of God's promiſe to them, that he would do it; *Then the Infants muſt have it as well as the Adult*; For elſe they muſt not have the ſign of the way of their reception of Grace; And they and their parents muſt be at a loſs to pray for it for them. And the promiſe of God muſt be left altogether at uncertainty, with reſpect to the Children. But doubtleſs of whatſoever uſe Baptiſm was appointed to be, *to the Adult, to turn them*, of the ſame uſe, and to the ſame effect it was appointed *to be to the Infant*, that their hearts might be alike turned. For that was the great end to which all was deſigned; and the great thing to be effectedly the grace of God, bleſſing the means to them; and without his grace it would be effectual to none. And as it could not be effectual to any without *divine grace*; ſo none could have this *divine grace* without the *divine means*, for if they might have it without the *means*, then the *means* was appointed in vain. For God appointed the ſame *means* for all, both Parents and Children; and as the ſame *means*, ſo as much *means* for one as another, *John* as abundantly qualified, and all his *adminiſtrations, and miniſterial labours*; and all to prepare them, a people for the Lord. And if God did not limit or appoint ſome *means* to the *Adult parents*, and other *means* for the *Children*. Nor promiſed his grace without *means*, or without all the *means*. But annexed the *promiſe of good* to all the *means*; or by, or in all the *means* to every one; and ſent the ſame *means* to all, with the ſame promiſe of ſucceſs. How dare then any poor mortal ſo limit it, or reſtrain it? *Ubi lex non diſtinguit, non eſt diſtinguendum.* Where the law does not diſtinguiſh, there we muſt not diſtinguiſh. If any do limit the *means* or the ſucceſs of it to any, do they not diſcharge thoſe perſons they limit it to; from being under any obligation to wait upon God in other means; though as certainly appointed by him as any other? and render thoſe *means* as uſeleſs and contemptible, becauſe unprofitable to them; When God has ſent all to them to the ſame end and purpoſe, without any limitation of the *means*, or *ſubjects*. This was contrary to what *Paul* did in the *buſineſs of his Salvation, Phil.* 3. 11. and contrary to what every one elſe is bound to do, in the buſineſs of ſalvation, in their time and places. For they are to have reſpect to all Gods commands. And to *all that is written in the* Book *of the law*, Deut. 28. 58, 59. Indeed if *Johns* Baptiſm could be proved nor to be *a means* to prepare them for the Lord; It being in the end of it to *bring them to Chriſt to believe in him*, *Acts* 19. 4. Then they might have a ſhew to make ſome limitations, if they had all been ſuch *as had been brought to Chriſt before*. But otherwiſe it will be an apparent contradiction to the expreſs declared will of God, as to *Johns miniſterial labours*, and the people he was ſent to, to make any limitations. And if all that were to be baptized by *John*, had been true penitents, *yet Infants and Children muſt have been baptized as well as Adult Parents*; Becauſe they were alſo in his commiſſion, and had the promiſe of turning *as well as the parents, to the Lord their God*, Mala. 4. 6. Luke 1. 17. or elſe the propheſie muſt not be fulfilled, nor the promiſe performed, nor *John's* work done, which is contrary to *Acts* 13. 24, 25. *for he fulfilled or finiſhed his courſe*. Nor muſt the *means* be effectual to them, to whom it was ſent, nor they have any good by it; Nor be bound alike to make uſe of it, and to bleſs God for it, and magnifie his free grace. But ſome, it may chance, will object and ſay, *Your by Children, we are not to underſtand Children of all Ages, Infants as well as of riper Years.* Ent by Children we are to underſtand a Proginy, and a generation that God would raiſe up, and that were *Adult perſons*, who ſhould be turned by *Johns* Miniſtry, and not of *any Infants*, or *all Infants*. For they were not capable to underſtand what *John* ſaid, or did, nor make *confeſſion of their faith*; So that it is to be taken as intended of a *Proginy* and not a *Poſterity*. *I anſwer*, They that are here *meant* and *intended* as Children, in the Propheſie on promiſe, *are all looked upon, as them that had a being in the World, when* John *was to be ſent to them, and in a ſtate of ſin, and ſtrangers to God in their hearts*. *And what needed to be turned, and them, that was Gods good pleaſure to ſend the means to, to turn them, and promiſed the ſucceſs of it alſo.* And the *Hebrew* word uſed in, *Mala.* 4. 6. is בָּנָה from בָּנָה *He builded.* And is frequently uſed by the Holy Ghoſt, to ſet forth *Children and Infants in their* time or ſtate of greateſt weakneſs, when *newly born*, as well at at other times, to ſet forth Children of riper years: as all that will conſult with Scripture may ſee, if they have any know-

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ledge of the Hebrew Tongue, as, *Gen.* 3. 16. *In sorrow thou shalt bring forth Children*: when are children weakest, than when at the time of their Birth? So *Gen.* 4. 17, 25. 26. *Gen.* 17. 16. And the Spirit of God used the same word, to express the subjects of *Pharaoh's* charge to the Midwives, *Exod.* 1. 16. *If it be a Son,* יֶלֶד *Gen.* 6. 4. *Gen.* 10. 3, 21. *Gen.* 30. 1c. *Gen.* 22. 11, 33, 13. *Exod.* 2. 6. *Psa.* 11. 8. *Psalm.* 89. 30. And the word used by the Holy Spirit of God *to express Children* in *Luke* 1. 17. is παιδα which is also used again in *Matth.* 2. 18. to express to be *from years old and under.* And is used also in *Revel.* 12. 2, 4. For to set forth a Child *when newly born,* or at *the Birth.* See also, *Gal.* 4. 27, 28, 31. *Ephe.* 2. 3. *Ephe.* 6. 14. *Col.* 3. 20. *Matth.* 27. 21. &c. And when the Spirit of God does use this word, to set forth Children in the state of riper years; can any dare to limit it, in this Text, to signifie only *those of riper years?* But that it may appear fully, that in the judgment of all, both God and Man, that this word in the Greek Text does signifie *Infants,* see *Acts* 21. 19, 20, 21. Where it is used τα τεκνα to, Express *the Children that were by the law of Moses to be circumcised at eight days old.* And if any shall gain say this, they must gain say the Spirit of God, that has written it, and all the Millions of the *Jews,* that are there said to believe, and the judgment of the Apostle *James,* and all the Elders; and the judgment of *Paul* the Apostle. And the law of *Moses* that required it. See, *Acts* 15. 1, 5. *Acts* 21. from 17, 18. to 26. verses. And it is strange if it should be limited to *Adult Children* only, here in this Text, when both God and man have used the words here used in, *Mala.* 4. 6. *Luke* 1. 17. in Scripture, to express Children *both old and young,* and both *good* and *bad Men* too, as may appear from Scripture. If any can limit it so here in these Texts *Mala.* 4. 6. and *Luke* 1. 17. To signifie *Adult Children,* or Children in opposition to, and not to include *Infants.*

1. Then they must limit the word Fathers, to those only that had Children grown up, or that had Children, but no Infants, or no Infant Children; and exclude all those Fathers that had any Infants, and Children in their Infancy, from being intended in *this promise,* or *having any part or Lot therein,* which are the most of any Children and parents, in any City, Town, or Country. 2. If any of those Fathers that had Infants in their Families, or for their Children should have their Hearts turned; Yet their Hearts must not be to their Children, if they were in their Infancy (because some say *they are not intended in the Texts*) and so Gods end in *turning the Hearts of the Parents,* must be disappointed, and not attained, but the *promise made of none effect.* For if the Parents *were turned* yet their Children being Infants must have no good of it, but their *grace must be in vain;* as to their good, as well as Gods design must be contradicted, as to Children and Parents. 3. Then the word *People* must not contain *Infant and Adult, young and old:* which must gain-say many clear Texts of Scripture, and is contrary to the *Testimony of the Holy Ghost by the Angel,* Luke 2. 17. Deut 29. 10, to 16. 4. Then though some *parents, or Fathers were turned to the Lord by* John's *Ministry.* Yet if their Children were little or Infants, they were not bound to seek the good of them, or to endeavour in the least *the turning of their Children to the Lord.* And this among the *Jews,* who were *to present them to the Lord, by divine command, at eight days old,* Luke 2, 22. 5. By this Interpretation, some parents, as well as some Children in *Israel,* must have *no part nor lot in this promise,* nor were bound *to turn to the Lord Jesus when he did appear,* because their Infants were not here intended. And if not the Children, then not their parents, because Children and parents are *coupled together by the Holy Ghost. Whereas every Soul in* Israel *were to hear that Prophet,* Deut. 18. 18, 19. *Acts* 3. 23, 25, 26. *Acts* 2. 38. 39. 6. By this Interpretation of the Text, and acceptation of the word Children. God Almighty must be made to intend otherwise by the same *word* Children יֶלֶד in this promise than he did in the threatning to our first parents in *Gen,* 3. 16. And this when God does make no limitation neither, no not in the least. 7. By that acceptation of the Word, *John* Baptist when he came, must understand the Word to intend otherwise, than it had been frequently understood, and used by all the Prophets; And in the Books of *Moses;* Or else must be at a loss to understand and know who were to be the subjects of his administrations, and that *both as to parents, and Children too.* 8. It must make the Prophet *Malachi,* in *Mala.* 4. 6. to give another Interpretation to the word. Then God gave to it in *Gen.* 3. 16. and then *Moses* did understand it to be meant of. 9. That only Children that are Adult, and their parents are the subjects of the *promise of blessing, and call of the Gospel,* contrary to *Acts,* 2. 38, 39. But all parents that have Infants, they and their Children have none, and so could not be guilty of any sin, if they did not come. *When* John *preached it to all* Israel. *Matth.* 11. 16, to 25, *Acts* 13. 24. see also *Rom.* 2. 6, 7, to 12. *Rom.* 3. 19. *Mark* 16. 15, 16.

14. 16. &c. If this is the meaning of the word, that some would have, Then some parents and Children must have good hearts, and lead good lives; for they that were to be called were represented as disobedient. Which is the state of all by nature, *Titus* 3. 3. *Luke* 1. 17. 21. Then the word Fathers, must be blotted out, and they must not be looked upon in a state of relation *as Fathers and Children*, but age must be the capacity that they are looked upon at by God, and so represented to *John* the Baptist, both by the Prophet *Malachi* and the Angel. 12. the word Children, where it is expressed, without limitation or exception, as here, must be to understood in all other Scriptures: And the promises *of pouring out the Spirit upon the Children, or seed of off spring*, must be so limited, and their participation of it must not be the Fruit of a promise to them, nor they be *Children of the promise*. But it must all be accounted a miracle, and in a way unknown *modo ineffabili*. And then it must be so understood too, *Mala.* 2. 15, 13. Then what God saith in his word, must not concern every one *to whom he sends his word*, or *speaks by his servants*, *both Old and Young*. Contrary to *Deut.* 29. 10, 11, 12, 13, 14, 15. and *Deut.* 32. 25. *Both the young Man and the Virgin, the suckling, with the Man of grey hair*: see also, *Rom.* 3. 10. *Rom.* 2. 6. to 12. 14. Then what *Moses* wrote of them that were to hearken to Christ, *Deut.* 18. 18, 19. and what the Holy Ghost saith by his servant *Peter* of that prediction, *Acts* 3. 23. must have another interpretation, than is expressed, and be otherwise limited; Or else *some Father*, and *all Infants* in *Israel* must have no *Souls*. For *every Soul was to hearken, or else be destroyed from among the People*. 15. Then the word of promise made to *Abraham*, that was confirmed by Gods Oath, must be restrained only to the *Adult Seed*. For the words in *Mala.* 4. 6. and *Luke* 1. 17, Do not contain less then the utmost of that promise, of being *turned to God, and having God for their God*: None can have more, nor none blessed with less, *Deut* 29. 1, 2, 10, 11, 12. to 16. And if so then *John* Baptist must be excommunicated from being of that Seed, when an Infant. And the, the thanks and praise rendred, *Luke* 1. 40, 41, 53, 72, 73. &c. to the end, must not be with respect to any thing of this Oath and promise, or any thing of the good of it, as to *John*, and his being of the Seed of *Abraham*; and so *Isaac*, and *Jacob*, and *Solomon*, and *Samson*, and all others must be alike dea't with 1 *Chron.* 28. 6, 7, 8. See *Acts* 13. 25, 26, 32, 33, 16. Then *some Fathers* and *all Infants* must be exempted from being lyable to be smitten, with the curse, *Mala.* 4. *If they were not turned in their Hearts one to another, and all to the Lord*. Countrary to *Rom.* 2. 6. to 12. *Acts* 3. 23. For if they were *not turned, they must be smitten with the curse*. Mala. 4. 6. 17. Then *all Infants*, and *some parents* in *Israel* must be cast out by *John* Baptist, from being visible *Church members* of the *Jewish Church*, and be denied external priviledges as administrations under him; and only *Publicans, and Harlots, and a generation of vipers* must *be partakers of their priviledges as Children of Abraham*; Contrary to the very expres words of *John* the Baptist, when he told them *that Christ should purge his Floor*, Matth. 3. 12. And if infants must be cast out by *John*, it must be without any provocation by actual transgressions; and God must repent of making them members of it, and declare no cause why he would cast them out. 18. Then *all Infants* in *Israel*, and their parents *were not to fly from the wrath to come*, though the *generation of vipers might*. And no Father in *Israel* that had Infants; might do as *Jacob* did for his, *Gen.* 32. 9. 10, 11, 12, &c. Nor never might they *Lament their Death*, contrary to *Matth.* 2. 16. 17. to 21. 22. Nor do so much for their Children, as many of the Egyptians did for their servants, and cattel, *Exod.* 9. 20, 21. 19. By this Interpretation, and acceptation of the Word, no Infants must be subjects of the Ministry of *John*, or the Apostles of Christ, but only *some Children that come to years*, Contrary to, *Acts* 2. 38, 39. *Acts* 26. 22. *Matth.* 10. 6, 7. *Mark* 10. 12. 16. 20. Then election must be temporary, and not from Eternity; And the election does not obtain the good promised; But age, and natural qualifications, must be that which must gain the right to, and the enjoyment of external Gospel administrations. 21. And by this acceptation of the word, there must be no *Church visible*, nor *invisible*; But only *the Adult in that generation*. For all Infants being cast out, they must be cast out for ever. For *who can ever put them in, that God hath left out*? This must at that time put an end to the Church upon earth. How contrary is this to the judgment of all interpreters, concerning the right interpretation of a Text of Scripture? which is to take it in the largest and amplest sense, and full latitude. But is this to do so? to cut off *all Infants* from being here intended; and this, when the Hebrew and Greek words do comprise from the expres Testimony of Scripture *Children in the state of their weakest Infancy* as well as *those that are of ripe years*? and also to exclude all parents, that have those young Children, or Infants, for the Infants sake. And this from a *promise made to the seed of Abraham in a message*, and

and Meſſenger, ſent to them, immediately as Chriſts harbinger. It is worthy our obſervation, That in the use and language of the Holy Ghoſt in Scripture, *Seed* and *off-ſpring Iſſue, and Children, and being of the Children of* Abraham, *and Stock of* Iſrael *and* Abrahams *Children or Seed, are all one and the laſt Sheep of the Houſe of* Iſrael, &c. Theſe are Sinonymous terms, and comprehend *Infants, and Children of riper years,* as well as their *adult parents?* and the *ſmalleſt Infants too,* as expreſly and as particularly as the adulteſt perſon (thereby many times intended. *Iſa.* 44. 3. *I will pour out my Spirit upon thy Seed my bleſſing upon thy off ſpring* Iſa. 65. 23. *They are the Seed of the bleſſed of the Lord, and their off-ſpring with them* Iſa. 59. 21. Iſa. 22. 24. *all the glory of his Fathers Houſe, ſhall they hang upon him. The off-ſpring and Veſſels of Flagons.* So John 8. 33. 37. They anſwered him *we are* Abrahams *Seed,* verſe, 37. Chriſt ſaid *I know ye are* Abraham's *Seed,* verſe 39. Abraham *is our Father; Jeſus ſaid unto them, if ye were* Abraham's *Children, ye would do the Works of* Abraham. So that Seed of *Abraham,* and Children of *Abraham,* are all one, *Rom.* 9. 5, 9. Neither becauſe they are the Seed of *Abraham,* are they Children. *Matth.* 3. 9. *Luke* 1. 17, 55, 72, 73.

It is true, it is ſaid that *a Seed ſhall ſerve him, and theſe God will account for a generation,* Pſal. 22. 30. But that does not exclude Infants: For then *Iſaac,* and *Jacob,* and *Sampſon, Samuel,* John Baptiſt, *Solomon,* and *Jeremiah,* and all that God called in Infancy, muſt be excluded. and all the Children ſlain by *Herod,* Matth. 2. 16, 17. and the Infants, in *Matth.* 21. 13. *Pſalm.* 8, 2, 3. and all the ſufferers in *Egypt.*

By יהוה God intends *Infants* and *adult, Male* and *Female,* as hath been proved, and may from *Pſalm.* 89. 29, 30, *Mala.* 2. 15.

But if by the word *Children,* be intended a Proginy of adult, or Children of riper years; and not a poſterity of Infants and adult; and ſo by ſeed alſo, in *Gen.* 12. 2, 7. *Gen.* 15. 7. *Gen.* 13 14, 15. *Gen.* 15. 18. *Gen.* 17. 7, 8, 9, 10 17. How could ever theſe promiſes be fulfilled? So *Acts* 2. 38. 39. *Acts* 3. 25. Then alſo Infants muſt be excluded from that prediction of affliction made by God to *Abraham,* concerning his Seed in *Egypt, Gen.* 15. 13, 14, 15. From being of *the number that ſhould be as ſtrangers there,* or from being of them *that were afflicted by the Egyptians,* or for afflicting of whom God would judge the *Egyptians.* Or have a part in that promiſe *that they ſhould come forth with ſubſtance.*

Now the Holy Ghoſt takes ſpecial notice of *the affliction of the Infants there,* Acts 7. 19. *So that they caſt out their young Children to the end the might not live* βρέφη Though that was not ſo dreadful, as to caſt them out from ordinances, and means of grace; for the end of that is, *That they may be damned.*

The Deſtruction of *Pharaoh* in the Red Sea, ſeems to be a peculiar judgment upon him, with reſpect to the wrong he had done to the *poor Infants;* wherein he might know his ſin, by his puniſhment. And they muſt alſo be excluded from having a part in the promiſe of coming forth with ſubſtance, and then that would make them that God hallowed for himſelf; not to be in the promiſe of deliverance. Which would be ſtrange if it was true. But this makes it appear that they were in the promiſe to be brought forth, and that with ſubſtance, in that the Lord bid *Moſes* to command them to borrow of the *Egyptians,* Jewels of Silver, and Jewels of Gold, and rayment, and put them upon their Sons and Daughters, *Exod.* 3. 22. and they would not leave their little ones behind, *Exod.* 10. 9, 11. So that by this it appears that they were of the Seed of *Abraham,* and the choſen of the Lord, *Pſalm.* 105. 43. *Exod.* 13. 11, 12, 13. *Numbers* 31 13. See alſo, *Eſther* 3. 6, 8, 12. compared with *Eſther* 9. 28, 31. *Iſa.* 53: 10, 11. He ſhall ſee his Seed. If Children are not intended there, then all Infants muſt be damned.

If all Infants are excluded, *Mala* 4. 6. *Luke* 1. 17. Then whether they are elect or not elect, it is all one; For if not of the Seed, they muſt have neither promiſe, nor ſeal of the promiſe. For they only that are of the Seed, muſt have the promiſe and the promiſe ſure, *Rom.* 4. 16. Seed, off-ſpring and, little ones, and Children are Synonimous terms, *Job.* 31. 8. Their Seed is eſtabliſhed in their ſight, and their off-ſpring before their eyes, verſe 11. *They ſend forth their little ones like a Flock,* and their Children Dance, verſe 19. God layeth up his iniquity for his Children. *Job.* 27. 14. *If* his Children be multiplied it is for the Sword, and his off ſpring ſhall not be ſatisfied with Bread. *Pſalm* 102. 28. The Children of thy Servants ſhall continue, and their Seed ſhall be eſtabliſhed before theſe. So that here is proof enough for to prove that Infants are contained in the word Children.

And

And many that make this Objection, grant, That by Seed is meant Children, *Mal* 2.15. 1 *Cor.* 7. 14. even the smalleſt of Infants. If any limit the Word Seed to the elect only, as in *Rom.* 9. 8. *Anſw.* There it is ſpoken with reſpect to eternal Salvation, and not of being of the viſible Church. We muſt diſtinguiſh the ſaving Benefits of the Covenant, and the external means and adminiſtrations thereof; the being of the number of *Abraham*'s natural Seed, obtained a Right to the external Means, by the immediate declared Will of God to *Abraham*, *Gen.* 17. 7 to 13. But the eternal and ſaving Benefits, that *Iſaac* ſhould partake of, *Gen.* 17.24. and the eternal Election only obtained that, *Rom.* 11.6,7. It is one thing what Man chuſeth, and accounteth of, 1 *Kin.* 19.14, *&c.* And another thing what God chuſeth and accounteth of, *Pſ* 22. 30. *Gen.* 17.17 to 21. *Rom.* 9. 8.

If by Seed any will have the elect only to be intended, that muſt partake of the means external, then they muſt reſtrain God's own Declaration of his Will to be other than what he expreſſeth, *Gen.* 17. 7, 10, 11, 13, 20, 21. and condemn *Abraham* for his underſtanding of it, of all, with reſpect to the means, *Gen.* 17. 23.

And if by the Seed be meant the Elect only, then they that adminiſter Ordinances, muſt know who the elect are, or elſe their Work muſt be impoſſible, or they proſtrate holy things to Dogs; ſee *Deut.* 4. 37. 10. 15. Nor muſt there be any viſible Church in the World, and then not the converted only muſt partake of Ordinances, for there muſt be, and is, as yet, elect, that are uncalled.

And if by Seed or Children be intended the elect only, then not them only, that can make a diſcovery of their Faith or Repentance, by a verbal profeſſion or confeſſion: But if it were limited to the elect only, yet that will not exclude all Infants, for *Iſaac*, *Jacob*, *Sampſon*, *Samuel* and many others were elect when Infants.

But beſides what hath been alledged from the Abſurdities, that will follow in caſe Infants are exempted from being intended by the Word Children, and the ſynonimous Expreſſions in Scripture. To anſwer this Cavillation let us now endeavour to confirm this Truth, that Infants, and the ſmalleſt Infants, and all the Iufants in *Iſrael*, as to the outward means, are intended in both theſe Texts, *Mal.* 4. 6. *Luke* . 17, as well as Children of riper Years, and their adult Parents.

All that own any thing of the Truth of Scripture, or that know any thing of the Hiſtory of it, do and muſt acknowledg, That all the natural Seed of *Abraham*, and that were of the ſtock of *Iſrael*, to whom the Lord gave the Land of *Canaan* for the Place of abode in this World, were the viſible Church of God, and the only national viſible Church of God upon Earth; till after the Death of our Saviour, and their rejection and crucifixion of him; which was the procuriug Cauſe of their breaking off, *Rom.* 11. 1 *Theſſ.* 2.16. But till then they were the viſible Church of God, and a People in Covenant with God, *Deut.* 4. 37. 10. 15. *Amos* 3. 2, 3, 4. *Mark.* 8. 8, 9, 10, *&c.* 15. 24, 25. *Deut.* 29. 10, 11 to 16.

Which Covenant was made, or rather that Promiſe firſt given to *Abraham* expreſsly; and then alſo as expreſsly to all his, as to their being Subjects of the external Enjoyment of the Adminiſtrations of the Signs and Seals of that Covenant, and all other external and viſible Church-Privileges. And as to all the further Manifeſtations and Diſcoveries thereof, made by God to them at ſundry times, and in divers manners, as to the diſcovering with more and more clearneſs, the Riches of his Grace in that Covenant: And the cleareſt of all the Diſcoveries to be made, and was made by Chriſt at his coming, and his ſetting up his Kingdom among them by his Ordinances, and Revelation of his Mind by his Servants, who was himſelf the promiſed Meſſiah, and him with them, the Covenant made as Head; and in him for all that he did undertake for, and that were to be of his myſtical Body, whether viſible or inviſible; and this as a fruit of God's free love, and the Communications to be by his Spirit, in the way of his own Appointments, diſcovered in his Word by his Prophets.

This Promiſe and Covenant, though it were revealed before to *Adam*, &c. yet the firſt Diſcovery of it to *Abraham* we have recorded in *Gen.* 12. 1, 2, 3. and to his, in a Promiſe of making him a great Nation, with the promiſe of *Canaan* to be the Place of their Abode in this World, v. 7. and with a diſcovery of the Mind of God, That it was his end to give him and his ſeed that Land, when he called him at firſt, *Gen.* 15. 7. though in the firſt appearance to him it was not diſcovered. And this was often repeated to him, as in *Gen.* 13. 15 15. 7. 17. 7, *&c.* and this Promiſe is ſaid to be made to him and his Seed, when he had not ſo much Inheritance in it, as to ſet his Foot on, *Acts* 7. 5. And the Lord gave him, for a ſign of this Covenant, Circumciſion. It is called a *Token* in our Tranſlation, but it ſhould be rendred *Sign* אות ברית, uſed again *Gen.* 4. 15. *Gen.* 1. 14. *Exod.* 4 9. *Numb.* 14. 22. And ſome derive it from אתה, to come,

because a Sign do shew what is to come; so this did signifie what they were, and what they should have here, and hereafter, in a way of walking with God, *Genes.* 18. 18, 19. and in having God for their God. And all that ever God spake or did to him or his, after the making of this Covenant, was with relation to this Covenant, and in order to the full accomplishment of it in things Temporal, Spiritual and Eternal.

And for the further accomplishment and performance of this Covenant made to *Abraham* and to his Seed, *John* Baptist was sent to the People of the Jews, as the Seed of *Abraham* and Stock of *Israel*, *John* being the immediate fore-runner of Christ: And Christ himself was sent to them as the great accomplisher of this Covenant, *Luke* 1. from 40 to the end of the Chapter, *Rom.* 15. 8. *Acts* 13. 32, 33. *Acts* 3. 25, 26. *Luke* 1. 15, 16.

But before we come to shew the proof of the Identity of the Covenant, that it was still one and the same, let one Objection be answered. Some do acknowledg the Covenant made with *Abraham*, Gen. 12. 1, 2, 3, 4, *&c.* to be a Covenant of Grace; but the Covenant mentioned *Gen.* 17. 7, 8, *&c.* they will needs have to be a Covenant of Works only for the Land of *Canaan*, as temporal enjoyments to be had and obtained, upon conditions performed by him and his natural Seed, *&c.* And this is devised and brought forth to be an Engine to pull all Infants out of the Covenant of Grace, and to exclude Baptism from being by God appointed to be a Seal and Sign of the Covenant of Grace, in the room and stead of Circumcision. But whatever nature this Covenant of Circumcision is asserted to be of by some, as to Works, yet they do not deny Children and Infants of eight days old to be actual partakers of it, or the Persons covenanted with, as certainly and really as any Adult Person at the first making thereof, and to the last; but they were as good deny Children to be the Subjects of it, as deny it to be a Covenant of Grace, it would be as much a Truth both as to Scripture and to Reason, and as to the obtaining of their End, to exclude Children: For if it were true, that the Covenant made with *Abraham*, in *Gen.* 17. was a Covenant of Works; and Circumcision was a Sign and Seal of this Covenant of Works being a Covenant containing Conditions to be performed by *Abraham* and his natural Seed, for the enjoyment as well as attainment of the Land of *Canaan*, to be an Inheritance for *Abraham* and his seed for ever.

1. This is against the very express Testimony of the Holy Ghost, that saith, *Abraham* received the sign of Circumcision, a Seal of the Righteousness of the Faith which he had, being yet uncircumcised

Now Faith must relate to the Covenant of Works, or else Circumcision must not; but Faith is not of Works, for these two, Faith and Works, are opposed as directly opposite and contrary one to the other, *Gal.* 3. 11, 12. *Rom.* 4. 12. 13, 14. And the Holy Ghost doth expressly make Circumcision to be a sign of the special spiritual saving Grace of the Spirit of God upon the Souls of them that did partake of it, *Col.* 2. 11. To the same purpose see *Rom.* 2. 27, 28. *Jer.* 9. 25, 26. *Galat.* 6. 15. But as to Reason: Suppose it had been a Covenant of Works, and contained Conditions to be performed by them that partook of it; this would make nothing for the exclusion of Children or Infants from the Covenant of Grace, from God, through Christ, or of Gospel Priviledges through Christ, but rather be a strong Argument of their being as capable of it every way as any Adult Person whatsoever. For if that were a Covenant of Works, mentioned *Gen.* 17. and depended upon Conditions to be performed, to attain it and enjoy it; then these Conditions must be performed solely by *Abraham*, as a publick Person for all his Posterity, or else these Conditions must be performed by every individual of his Posterity, as well and as fully as by him, and as particularly, by personal, perfect and perpetual Obedience.

For *Abraham*'s performing of it, as a publick Person for all his Posterity, that cannot be imagined; because the condition is as expressly required of every individual of his natural Seed, as of him, to be circumcised: And this by the express declared Will of God, *Gen.* 17.

As to *Abraham* himself, and *Isaac*, and several others of them, they must be judged to do the Work, that is, perform the Condition of being circumcised; but had never the Land of *Canaan*. So they must lose their Reward and be wronged. Good Doctrin to justifie God, when it was promised to him and to his Seed.

2. As to his Natural Seed, and every Individual of them, they were to be Circumcised at Eight Days old, or be cut off from being of God's People, as Breakers of the Covenant, *Gen.* 17. 12, 13, 14. So that every Individual of *Abraham*'s Posterity is looked upon, in the capacity of Eight Days old, to perform this Condition of the Covenant of Works, *&c.*

Now here the Infant must at Eight Days old be supposed to know as much of the Mind of God

God as *Abraham*, concerning the Covenant: And of Ability to do as much as *Abraham*, and his Works to be every way as substantial and valid in Law, and as acceptable to God, and effectual to procure and deserve his Part and Portion in the Land of *Canaan* as *Abraham*. The youngest Infant of his Seed must be as well qualified, and as capacious as *Abraham*, to perform every tittle of the Conditions required in the Covenant. And God that imposed it, do not question it, nor any Gainsayers that I know of, did ever question either the Infants Ability, or the Acceptableness and Efficacy of what the Child did, or received in this case relating to Circumcision.

3. For God accepted it: And they were not cut off, if there was not a failure herein, as to personal, perfect, and perpetual Obedience, according to the nature of a Covenant of Works.

First, the Infant Eight Days old, must be supposed to know as much, and understand as much of this Will of God concerning him, as to the Condition of this Covenant of Works, as *Abraham*. For if he did not know, how should he do or perform the Condition?

If Knowledge of it was not necessary to the performance of it, Why did God reveal it to *Abraham*? And why was it made a Law, and contained in the Law of *Moses*? How readest thou? saith our Saviour to the young man, *Matth.* 19. 17, 18, &c. else blind Obedience must be as good as knowing. And how is it possible for any Creature to do that which he doth not know, neither as to matter nor manner, nor end? &c. And why should the Parents teach the Children in time to come, what the meaning of the Signs were, if they were not to know it, or could do it, and not know it? And why did God commend *Abraham* for teaching his Children and his Houshold after him, if they were not to know, *Gen.* 18. 18, 19. And if any do imagine that blind Obedience would do, in the performance of a Condition to a Covenant of Works, Why may it not much more do in a Covenant of Grace, where all is given and received?

1. Therefore taking it for granted, that they must know: Then this proveth that Children, even Infants at Eight Days old, were as capable to know as much as *Abraham*, as to the performance of this Condition of the Covenant of Works; Or else they could never do it.

What persons do not know, they cannot do. But they did do. Therefore they did know as well as *Abraham*

2. As they did, and are supposed to know by this Doctrin; So there must be a way supposed by which they did attain to this Knowledge. For there was a way whereby *Abraham* attained to his. And that must be Immediate or Mediate.

Abraham had his knowledge of it, Immediately discovered to him by God. And Children must have it this way, or some other way. As to Immediate Revelation, that way they could not have it: For then God must appear to them, as he did to *Abraham*, within the Eight Days, before they were circumcised, even every Male-Child. For they were not to pass that age before they were Circumcised. God appeared to *Abraham*, *Gen.* 17. 1. But we do not read that he appeared to all his Houshold: And yet all were Circumcised the self-same Day, *Gen.* 17. 23, 24, 25, 26, 27.

Then there is not ground for Faith to believe that it was by Immediate Revelation that they did know. Though if it had, it would have shewed that Children were as capable of knowing, and receiving the Mind of God, as the Adult.

2. If it were by means or mediate, then it must be by Birth from Parents, or by Education. As to Birth from Parents, if any should assert that, that would be monstrous; however *Abraham* could not be supposed to communicate it this way, to any that were circumcised the self-same day that God revealed it to him, *Gen.* 17. 23. to 27. because he did not know it himself till that day. And this knowledge must be supernatural and not natural, because all the Matters were a supernatural Relation. And as some had it, so all must have it; they being all supposed alike able to perform the conditions of the Covenant of Works, for the Land of *Canaan* to be attained. If it was not mediately gained by Nature, or natural Generation; then it must be attained by Education after they were born.

And if they will stand to this way, for the Childrens attaining their knowledge of these conditions of the Covenant of Works, of which Circumcision was the Seal; then they must acknowledge, That Children, before eight days old, are capable of verbal Instruction from Parents or Friends, and were Subjects of the certain Blessing of God upon these Instructions; or else their performance of these conditions of this Covenant of Works by them, must be without the least knowledge of what they did. And they must have Faith in the Word of God, to believe the Word of God. In what he had said, or else they must not do as *Abraham* did; and the Blind, and Lame, and Halt, and Maimed, must be supposed to be as good, for the performance of these

conditions, as he, And as they must be Subjects of Knowledge and Faith, as to these conditions to perform them, relating to this Covenant of Work; so they must have Strength to do and perform these conditions, both as to doing and suffering. And this Strength must be personal and natural, or not: If it was not Personal, whereby every thing was done and suffered relating to this Covenant, for the performance of the conditions thereof, they could not do it as *Abraham* did, and then can never be supposed to deserve the Reward: And if *Abraham* should do more than his Seed, he must have more, or else he must be wrong'd of his Reward. And by this Rule they must be supposed to be able to go to him that was to circumcise them, and to desire it, *&c.* or else how could they perform the condition? See *Joh.* 7. 21, 22. They must be excluded from partaking of Baptism, when they could not come themselves to *John* the *Baptist*; and when they could not speak and confess their Sins, tho' it was to partake of a Gospel-priviledge, as passive Subjects. And it would be strange, should they have help from others, both as to the supply of the want of bodily Strength and want of Speech, to perform the conditions of a Covenant of Works; and yet these conditions to be accounted as valid, as if they had done them themselves. And as to acceptation with God, and Efficacy for their good, and to fulfil the Law, requiring of these conditions every way as valid; surely this is strange: They brought the Child to do for him according to the Law, *Luk.* 2. 22. And the Priests in the Temple circumcise a Man, *Joh.* 7. 21, 22.

And if there were required any actings of the Mind or inward Man in the performance of these Conditions, that they must be supposed to have as well as *Abraham* also. And all this, and whatsoever else was contained in these conditions and the performance of them, and their acceptance with God, and answering the Law requiring it of them, and the efficacy of all to every one of them, to have part in the Inheritance; they must have of themselves, by Nature, or else must receive it from God.

By Nature, as Children of *Adam*, they could not have it, neither their Knowledge, nor Faith, nor Strength, nor any thing of it; for then Sin had not undone them, so much as others; nor was not so evil and bitter a thing to provoke God, and ruin them, *&c.* Jer. 2. 19. as it was to others: Which is all contrary to the express Scripture of Truth. For *Abraham* and all his Posterity was in their Blood, by it as well as others, *Ezek.* 16. *And in the open Field, and no eye to pity them.* See *Isa.* 51. 1, 2, 3. *Ephes.* 2. 1, 2, 3. And it could not be by Nature. For all have nothing but what they receive, that makes them in any thing differ from others, 1 *Cor.* 4. 7. And this did make them to differ from others, to do that which might get and obtain such an Inheritance, in a good Land, flowing with Milk and Hony, which was the glory of all Lands. Therefore it must be received, and received from God; *For he is the Father of Lights, and the Author of every good and perfect Gift*, Jam. 1. 16, 17. And if it was received from God, it must be from God immediately, or from God in Christ.

From God immediately out of Christ it could not be; *For he is a Fountain sealed, and only in Christ is the Fountain opened*, Zech. 13. 1. *And Christ is the way to the Father*, Joh. 14. 6. And if this were not the way for temporal Mercies as well as for spiritual, why should all things in Heaven and Earth, Corn and Wine, and Oyl, the World, Life and Death, be made over in the Covenant by God, to Believers in Christ, if they might be had another way? *Hos.* 2. 2, 12. to the end. And this to the Jews as well as Gentiles there; and in 1 *Cor.* 3. 20, 21, 22. and the working of them too, *Rom.* 8. 28.

And if it must be through Christ, that they must receive it from God; then it must be by Grace. And they must be Partakers of this as unworthy Creatures, *Gen.* 32. 10. *Mat.* 25. 17. *Mat.* 5. 47, 48. *Joh.* 17. 2. *Ephes.* 1. 20, 21, *&c.* And if they did and must receive all, through Christ, then how could they deserve this afterwards? Or by any Matter given them, by free Founty, deserve the good Land? But however, this sheweth, That Children in their Infancy can receive from God, as well as Adult Parents, and that through Christ too; and can do as much as them, and their Works be as meritoriously acceptable to God, and have the same Reward as Parents, and that as the choicest of the Adult Fathers, even *Abraham's* Enemies, to Children and Infants, being Judges, in what they assert so notoriously erroneous concerning the Covenant of Circumcision, of its being a Covenant of Works; *And the Promise was sure to all the Seed*, Rom. 4. 16. And if Children are every way as capable to perform the conditions required by God, in a Covenant of Works, as well as their Adult Parents, in the state of their Infancy; then certainly they are every way as capable to receive any Grace of the Spirit of God, and any Priviledge that

it is his pleasure to confer upon them, as any Parent, *Joh.* 1. 11, 12. *Joh.* 3. 5, 8. *And without his good pleasure none can receive any thing,* Rom. 9. 16. Ephes. 1. 11, 12. Phil. 2. 12, 13. *The Potters pleasure maketh of the same Lump, one Vessel to Honour and another to Dishonour.*

The same Lump hath no hand in any part of it, in its formation to a different Form, or end, into a Vessel. And where it is Grace that doth every thing for any to make to differ, every one is to admire and praise; *None to find fault, but to be silent before the Lord,* Rom. 3. 19. 9. 22, 23. If *Jacob,* and *Sampson,* and *Solomon,* when Infants, were not as capable of being loved by God, as *Abraham* when he was Adult; how could *Abraham*'s being beloved of God then, be as much of Grace as theirs, and theirs to be no more of Works than his? *Rom.* 4. *Rom.* 9. 10. 11, 12. 1 *Chron.* 28. 6, 7.

Observe here, by the way, what Reflections this notorious erroneous Opinion of the Covenant of Circumcision, being a Covenant of Works, casts upon the Covenant of Grace made with *Abraham*: As if it had been deficient of all things that tend to Life and Godliness. But he and his must have what they had to sustain them in this World, by a Covenant of Works; contrary to the express declared Will of God concerning his, *Mat.* 6. 33. 1 *Cor.* 3. 20, 21. 2 *Pet.* 1. 3. *Hos.* 2. 13, 14. to the end. And when the Blessing that the Gentiles have, is not a greater Blessing than what came upon *Abraham, By Grace through Christ,* Gal. 3. 8. 9.

And it is a dreadful impudent Imagination in any, and much more assertion in them, or by them, to declare or publish, That any of the Race of Mankind are in a capacity to enter into any Covenant with God out of Christ, and in a state of Nature, or to perform any conditions; when not any one of the Race of Mankind have any more of his own, than what he brought into the World with him, *Hos.* 2. 2. *Ephes.* 2. 1, 2. 3, 12. and are dead in Trespasses and Sins. And the carnal Mind is enmity against God, and is not subject to the Law of God, neither indeed can be *Rom.* 8. 7. And are Children of Gods Wrath and the Devil's Captives; and all this by divine Justice, Truth and Holiness. And for any to say, That any of these are capable to enter into a Covenant of Works with God, and to perform conditions to obtain such an Inheritance, is so inconsistent with divine Justice, Truth and Holiness, and the evil nature of Sin, and Man's Enmity, Impotency and Misery, that it is rather to be Dogs Meat, than ever heard of amongst any, that own the Bible, or own a Saviour; and the Publishers of it to be cast out, as the Brats of bloody Papists. What *Abraham* had of that Nature, he had by Promise as well as any thing, and every thing else, *Gal.* 2. 21. *Gal.* 3. 18. Therefore I shall say no more, as to the Answer of such a notorious Untruth here.

But to come to prove the Identity of the Covenant: The Message that *John* the *Baptist,* and our Saviour, and all the Apostles, were sent to the Church of the Jews with, was the accomplishment and performance of that Covenant that God made with *Abraham,* and his Seed. And this as they were *Abraham*'s Seed, and the lost Sheep of the House of *Israel,* and the visible Church of God, at that time in the World, both Adult and Infant, even every Soul of *Israel,* as to the external Tender of the visible means they came with to them; and to the Infant as expressly and as particularly as to the Adult, *Mal.* 4. 6. *Luk.* 1. 17. That Infants were in the Covenant made with *Abraham,* is clear, from *Gen.* 12. 2, 7. *Gen.* 13. 15, 16. *Gen.* 15. 7, 13, 14, 18. *Gen.* 17. 8, 10, 11, 12, 13, 14, 16.

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conditions, as he. And as they muſt be Subjects of Knowledge and Faith, as to theſe conditions to perform them, relating to this Covenant of Work; ſo they muſt have Strength to do and perform theſe conditions, both as to doing and ſuffering. And this Strength muſt be perſonal and natural, or not: If it was not Perſonal, whereby every thing was done and ſuffered relating to this Covenant, for the performance of the conditions thereof, they could not do it as *Abraham* did, and then can never be ſuppoſed to deſerve the Reward: And if *Abraham* ſhould do more than his Seed, he muſt have more, or elſe he muſt be wrong'd of his Reward. And by this Rule they muſt be ſuppoſed to be able to go to him that was to circumciſe them, and to deſire it, *&c.* or elſe how could they perform the condition? See *Joh.* 7. 21, 22. They muſt be excluded from partaking of Baptiſm, when they could not come themſelves to *John* the *Baptiſt*; and when they could not ſpeak and confeſs their Sins, tho' it was to partake of a Goſpel-priviledge, as paſſive Subjects. And it would be ſtrange, ſhould they have help from others, both as to the ſupply of the want of bodily Strength and want of Speech, to perform the conditions of a Covenant of Works; and yet theſe conditions to be accounted as valid, as if they had done them themſelves. And as to acceptation with God, and Efficacy for their good, and to fulfil the Law, requiring of theſe conditions every way as valid; ſurely this is ſtrange: They brought the Child to do for him according to the Law, *Luk.* 2. 22. And the Prieſts in the Temple circumciſed a Man, *Joh.* 7. 21, 22.

And if there were required any actings of the Mind or inward Man in the performance of theſe Conditions, that they muſt be ſuppoſed to have as well as *Abraham* alſo. And all this, and whatſoever elſe was contained in theſe conditions and the performance of them, and their acceptance with God, and anſwering the Law requiring it of them, and the efficacy of all to every one of them, to have part in the Inheritance; they muſt have of themſelves, by Nature, or elſe muſt receive it from God.

By Nature, as Children of *Adam*, they could not have it, neither their Knowledge, nor Faith, nor Strength, nor any thing of it; for then Sin had not undone them, ſo much as others; nor was not ſo evil and bitter a thing to provoke God, and ruin them, *&c.* Jer. 2. 19. as it was to others: Which is all contrary to the expreſs Scripture of Truth. For *Abraham* and all his Poſterity was in their Blood, by it as well as others, *Ezek.* 16. *And in the open Field, and no eye to pity them.* See *Iſa.* 51. 1, 2, 3. *Epheſ.* 2. 1, 2. 3. And it could not be by Nature. For all have nothing but what they receive, that makes them in any thing differ from others, 1 *Cor.* 4. 7. And this did make them to differ from others, to do that which might get and obtain ſuch an Inheritance, in a good Land, flowing with Milk and Hony, which was the glory of all Lands. Therefore it muſt be received, and received from God; *For he is the Father of Lights, and the Author of every good and perfect Gift*, Jam. 1. 16, 17. And if it was received from God, it muſt be from God immediately, or from God in Chriſt.

From God immediately out of Chriſt it could not be; *For he is a Fountain ſealed, and only in Chriſt is the Fountain opened*, Zech. 13. 1. *And Chriſt is the way to the Father*, Joh. 14. 6. And if this were not the way for temporal Mercies as well as for ſpiritual, why ſhould all things in Heaven and Earth, Corn and Wine, and Oyl, the World, Life and Death, be made over in the Covenant by God, to Believers in Chriſt, if they might be had another way? *Hoſ.* 2. 2, 12. to the end. And this to the Jews as well as Gentiles there; and in 1 *Cor.* 3. 20, 21, 22. and the working of them too, *Rom.* 8. 28.

And if it muſt be through Chriſt, that they muſt receive it from God; then it muſt be by Grace. And they muſt be Partakers of this as unworthy Creatures, *Gen.* 32. 10. *Mat.* 25. 17. *Mat.* 5. 47, 48. *Joh.* 17. 2. *Epheſ.* 1. 20, 21, &c. And if they did and muſt receive all, through Chriſt, then how could they deſerve this afterwards? Or by any Matter given them, by free Bounty, deſerve the good Land? But however, this ſheweth, That Children in their Infancy can receive from God, as well as Adult Parents, and that through Chriſt too; and can do as much as them, and their Works be as meritoriouſly acceptable to God, and have the ſame Reward as Parents, and that as the choiceſt of the Adult Fathers, even *Abraham's* Enemies, to Children and Infants, being Judges, in what they aſſert ſo notoriouſly erroneous concerning the Covenant of Circumciſion, of its being a Covenant of Works; *And the Promiſe was ſure to all the Seed*, Rom. 4. 16. And if Children are every way as capable to perform the conditions required by God, in a Covenant of Works, as well as their Adult Parents, in the ſtate of their Infancy; then certainly they are every way as capable to receive any Grace of the Spirit of God, and any Priviledge that

it is his pleasure to confer upon them, as any Parent, *Joh.* 1. 12, 12. *Joh.* 3. 5, 8. *And without his good pleasure none can receive any thing,* Rom. 9. 16. Ephes. 1. 11, 12. Phil. 2. 12, 13. *The Potters pleasure maketh of the same Lump, one Vessel to Honour and another to Dishonour.*

The same Lump hath no hand in any part of it, in its formation to a different Form, or end, into a Vessel. And where it is Grace that doth every thing for any to make to differ, every one is to admire and praise; *None to find fault, but to be silent before the Lord,* Rom. 3. 19. 9. 22, 23. If *Jacob,* and *Sampson,* and *Solomon,* when Infants, were not as capable of being loved by God, as *Abraham* when he was Adult; how could *Abraham's* being beloved of God then, be as much of Grace as theirs, and theirs to be no more of Works than his? *Rom.* 4. *Rom.* 9. 10. 11, 12. 1 *Chron.* 28. 6, 7.

Observe here, by the way, what Reflections this notorious erroneous Opinion of the Covenant of Circumcision, being a Covenant of Works, casts upon the Covenant of Grace made with *Abraham:* As if it had been deficient of all things that tend to Life and Godliness. But he and his must have what they had to sustain them in this World, by a Covenant of Works; contrary to the express declared Will of God concerning his, *Mat.* 6. 33. 1 *Cor.* 3. 20, 21. 2 *Pet.* 1. 3. *Hos.* 2. 13, 14. to the end. And when the Blessing that the Gentiles have, is not a greater Blessing than what came upon *Abraham, By Grace through Christ,* Gal. 3. 8. 9.

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1 to 10. and the Father an Amorite, and the Mother a Hittite, and the Nativity of the Land of uncleanneſs; It is ſtrange that they that were born from them, ſhould be ſuch deſerving Creatures; who can bring forth a clean thing out of an unclean? not one, then not *Abraham*, ſee *Ezek.* 16. *Matth.* 8. 8, 9, 10. 11. 25, 26, 27.

Who have any thing to pay of the Debt he doth owe? And if he or ſhe hath nothing to pay of his or her Debt, have he or ſhe any thing to lay down or pay, or do as for a Purchaſe, to procure or deſerve any thing. *Luke* 7. 42. *Matth.* 18. 25. The Thoughts of Man's having any thing, or doing any thing, but by Grace, either common or ſpecial, from God through Chriſt, is ſuch Huſks for Swine and Carrion for Dogs, that it is to be abhorred by all that own Chriſt or Scripture, or hope for Mercy.

Theſe things prove, that the Covenant was a Covenant of Grace in all things, from firſt to laſt, and muſt be ſo; or elſe any of the Seed of *Abraham*, as well as the Seed of *Adam*, could never partake of it, *Acts* 8. 21, 22, 23. And they did hope that Chriſt, the Meſſiah, would reſtore to them the Land, when they had loſt it, *Acts* 1. 6. and the Diſciples too. And to prove that the Covenant was the ſame that Chriſt and his fore-runner, and his Diſciples were ſent to Adult and Infants, in the Church of the Jews, to fulfil and bring about the Performance of, by all the means they were to uſe, and to adminiſter to them, with what was made with *Abraham*, I ſhall firſt lay down ſome Texts of Scripture to prove it. 2. Then prove all the Parts of the Covenant to be the ſame. And then draw ſome Inferences from the identity of the Covenant.

1. To prove it the ſame in general by poſitive Texts of Scripture. See *Luke* 1. 54, 55. *He hath holpen his ſervant Iſrael, in remembrance of his mercy, as he ſpake to our father Abraham, and to his ſeed for ever.*

If Chriſt was ſent to fulfil this Promiſe, then *John Baptiſt* was not ſent about another Work. *Luke* 1. 72, 73. *The propheſie of Zecharias, when he was filled with the Holy Ghoſt, and not of himſelf. As he ſpake by the mouth of his holy Prophets, which have been ſince the world began; to perform the mercy promiſed to our fathers, and to remember his holy Covenant, the Oath which he ſware to our father Abraham.* Rom. 15. 8. *Now I ſay that Jeſus Chriſt was a miniſter of the circumciſion, for the truth of God, to perform the promiſes made to the fathers.* Acts 3. 25. *Ye are the children of the Prophets, and of the Covenant which God made with our fathers.* And was *Abraham* none of theſe Fathers? And verſe 26. This Covenant Chriſt came to perform; *In thy ſeed ſhall all kindreds of the earth be bleſſed, and* this Bleſſing Chriſt was ſent to bleſs them with, *in turning every one of them from their iniquities.* This promiſe was firſt made to *Abraham*, Gen. 12. 1, 2, 3. and all the other Chapters in 13, 14, 15, 17 Chapters ſpeak, but of the ratification and eſtabliſhment of it: More he did not need and leſs would never make him bleſſed. So *Acts* 2. 25, 26, 27, 38, 39, 40. 7. 38, 39, 51, 52, &c. So alſo the Sermon of *Peter*, Acts 10. 34, 35, 37, 38, 43. And *Acts* 13. 25, 26, 32, 33. *We declare to you glad tidings, how that the promiſe made to the fathers, God hath fulfilled the ſame to us their children.* And this was ſpoken to the Jews and can it be more expreſsly declared than this is? In this Promiſe the Infants were as expreſs capable Subjects as the adult, *Gen.* 17. *Acts* 2. 38, 39. ſee alſo *Acts* 3. 23. *Deut.* 18, 18, 19. *Rom.* 2. 6, 7 to 12. Compare *Hoſ.* 2. 2, 7, 8, 9, 10. to the end, with 1 *Cor.* 3. 10, 21. *Iſa.* 55. 1, 2, 3, 4. *Mal.* 4. 1, 2. *Heb.* 8. 10. 7, 8, 9, 10, 11, 17, 27, 28. *Heb.* 12. 24, 25. *Gal.* 4. 25, 26, 27, 28, 29. *Heb.* 11. throughout.

There are but two Husbands for all, all muſt be married to the Law or to Chriſt, *Rom.* 7. *Acts* 15. 9, 10, 11. 11. 15, 16, 17, 18. *Acts* 26. 6, 7. *And now I ſtand and am judged for the hope of the promiſe made to the fathers; unto which promiſe our twelve Tribes, inſtantly ſerving God, hope to come.* Verſe 22. *Witneſſing to ſmall and great, ſaying none other things than thoſe which Moſes and the prophets did ſay ſhould come.* See alſo *Mark* 11. 12. *Jer.* 31. 32. *Heb.* 8. 9. *Acts* 24. 14. 1 *Cor*, 10. 1, 2, 3, 4, 5, &c. *Gal.* 3. 27, 28. 1 *Cor.* 12. 13.

2. To clear this a little farther from the Cauſes, and ſeveral Parts of the Covenant, conſidered diſtinctly. 1. The Covenant was the ſame for Author; and that was God, *Acts* 3. 24, 25, 26. 13. 32, 33. 2. It was the ſame for the moving Cauſe, *αυτοκυριον*, which was his good Will, Love, Grace, and good Pleaſure, and his free Gift from that, *Deut.* 10. 15. *Ezek.* 16. 4, 5 to 12, 14. *Ezek.* 36. 32, 33. 2 *Chron.* 36. 16. *Mal.* 1. 1, 2, 3, 4. *Matth.* 11. 25 to 28. *Eph.* 1. *Luke* 2. 14. *Eph.* 2. 8. *John* 3. 16. 3. For the meritorious and procuring cauſe, the Lord Jeſus, and his Suffering, Satisfaction and Righteouſneſs, *Abraham* received *Iſaac* in a Figure, *Heb.* 11. ſee *Gal.* 2. 21. 3. 16, 17, 18. He was the Lamb ſlain from the foundation of the World, and by whom

whom all were blessed, *Gal.* 3. 7, 8, 9, 11, 12, 13. 4. For the Matter, it being to be a God to them, and to take them to be his People, and bless them; more none did need, and less could never render any blessed, *Gen.* 12. 2, 7. *Acts* 3. 25, 26. *Mark* 12. 26, 27. *Deut.* 29. 10, 11, 12, 13, 14, 15. 31. 6. 5. The formal Cause was, its being made withal in Christ as Head, and Representative: *And him in whom all the Promises are, yea, and amen,* Gal. 3. 16, 17, 18. 2 Cor. 1. 19, 20. 2 Tim. 1. 1. Tit. 1. 2. and all declared by and contained in the same Promise. 6. The final Cause to declare his Righteousness against Sin, *Rom.* 3. 25, 26. and his Grace to be made known upon the Vessels of Mercy, *Rom.* 9. 22, 23. That all might be of Grace, and it might be sure to all the seed, *Rom.* 4. 16. both as to the evil they should be delivered from, and the good they should be partakers of, *Gen.* 12. 23, 24. *Luke* 1. 70 to the end. *John* 3. 16. *Eph.* 2. 12, 13, 14, to 20. *Acts* 3. 25, 26. 1 *Pet.* 3. 18. 7. The effects the same in all, *Gen.* 18. 18, 19 1 *Sam.* 12. 23, 24. *Psalm* 84. 10, 11, 12. *Gen.* 32. 10. *Josh.* 24. 14, 15. 2 *Cor.* 5. 14, 15. *Psal.* 81. 5, 6, 7, 8, 9, 10. For Faith, Repentance, Obedience and all, *Job.* 8. 37, 38, 39, 40, 56, 57. *Luke* 7. 47. *Ezek.* 6. 9. As to them that prophaned it by their own Inventions and wicked Practices, *Isa.* 1. 12. to 18. *Jer.* 19. 5. As to forsaking and apostatizing from 1 *Chron.* 28. 9, 10. 8. The Subjects the same, *Abraham* and his natural Seed, young and old, as to the external participation of the Signs and Seals thereof, *Gen.* 17. 7 to 14. 1 *Cor.* 10. 1, 2, 3. Luke 1. 70, 72, 73, 74. all Vessels of great and small quantity, *Isa.* 22.

1. The same for natural Generation of the Stock of *Israel*, Gen. 17. 13, 21, 22. Matth. 10. 6, 7. Matth. 15. 24. John 3. 36, 37, 39. Matth. 3. 9. Rom. 9. 4, 5. 6. 2. The same for number, every Soul in *Israel*, Acts 3. 23. 2. 38, 39. Gen. 17. 7 to 14. Rom. 2. 6 7 to 12. Acts 26. 22. 3. The same as to their spiritual State of Guilt, Filth, Impotency and Misery, and Captivity, *Gen.* 12. 1, 2. *Josh.* 24. 1, 2, 3, 4, 5. *Ezek.* 16. to 14. *Luke* 1. 16, 17, 74 to 80. *Rom.* 3. 7, 8, 9, 10, 11. all under Sin, *Mal.* 1. 1, 2. 4. 6. *Gal.* 3. 22, 23. *Luke* 1. 74. If it were less it could never serve turn, all being dead; and they that did not want it could not receive it, *Isa.* 55. 3. *Ezek.* 16. *John* 3. 16. 4. For Subjects to be initiated, as to Years, adult and Infants, *Gen.* 17. *Acts* 2. 38, 39. *Luke* 3. 6, 7, 21. all the People, *Acts* 3. 23. *Rom.* 2. 6 to 12. *Acts* 3. 26.

8. As to adjuncts, the same Signs and Seals. 1. For Number two, and for Nature, 1 *Cor.* 10. 1, 2, 3, 4. *Rom.* 4. 11. *Coll.* 2. 11. to signifie and Seal, tho' not the same for external Matter. 2. Their Signification, the same as to God, as to Christ, as to the receiver, as to what the state was and would be, for past, present and to come, *Coll.* 2. 11. 3. The same for end and use, which was Initiation, Nourishment and Confirmation, 1 *Cor.* 10. 1, 2 to 6. *Rom.* 4. 11, 16. *Heb.* 6. 16, 17, 18

9. Backed and enforced with the same Promise of good, and threatning of evil, *Gen.* 17. 7 to 15. *Act.* 3. 23. 2. 38, 39. God to be their God, more than which they were not capable of, and without which they must perish, and had nothing, *Eph.* 2. 12. *Gen.* 17. 16, 17, 18, 19. 10. For the general Offer, and tender to all alike, *to the lost sheep of the house of Israel,* Matth. 10. 6, 7. 3. 9, 10, 12. And this by immediate Commission, as immediately, and as expressly to one as to another, and as particularly. By the same Motives of present and future good or evil, to be gained, or lost, or suffered, *Rom.* 2. 6, 7 to 12. For impartiality, without respect of Persons, *Rom.* 2. 11. *Matth.* 3. 10, 12. none exempted but the righteous, *Matth.* 9. 12, 13. 11. For the means of Conveyance external, and attainment, the way of the Lord's own Appointment, and divine. Institutions, *Gen.* 18. 18, 19. *Deut.* 18. 17, 18, 19. *Acts* 3. 23, 25, 26. 2. 38. 24. 14. And for means internal Faith, as God's Gift, *Rom.* 4. *Heb.* 3. 12. 4. 2. *Rom.* 10. 10, 14, 18. 12. They had it all from the same cause of Election, *Rom.* 11. 6, 7. 9. 16. 9. 11. 13. The same for Officers and Messengers, mediate and immediate, ordinary and extraordinary, 2 *Chron.* 36. 16. *Matth.* 23. 35, 36, 37. 14. The same for Divine Revelation by Word and Oath, by which it was made known and confirmed, *Luke* 1. 55, 72, 73. *Acts* 26. 6, 7 *Rom.* 4. 9, 10, 11, 12. *Gal.* 3. 14, 16, 18, 19, 21, 22, 29. *Tim.* 1. 1. *Heb.* 11. 9, 39. 2 *Pet.* 3. 13. 1 *Joh.* 2. 25. *Rom.* 15. 8. *Heb.* 6. 12, 17, 18.

There could be no alteration or mutation of the Covenant or Promise upon the part of the Author of the Promise, for he changeth not in any of his glorious Excellencies, *Mal.* 3. 6. *Jam.* 1. 17.

2. Nor upon the account of his Love, from which it did flow; for that is everlasting, *Jer.* 31. 2, 3. *Heb.* 6, 12, 16, 17, 18.

3. Nor upon Christ's part; *He being the same yesterday and to day, and for ever,* Heb. 13. 3. 4. *The Lamb slain from the foundation of the World, and he that ever liveth to make Intercession for them,* Heb. 7. 25. Nor any mutation, as to the abatement of the Debt, or the satisfaction to be made,

of

of the Enemies to be compared; nor any way as to the Nature, Extent, Worth and Efficacy of any thing that he did or ſuffered, 2 *Cor.* 5. 19, 20. *Act.* 4. 12. *Epheſ.* 5. 1, 2. *Rom.* 4. 24, 25. *Rom.* 8. 32, 33, 34.

4. Nor upon the part of the holy Spirit of God; for his Gifts and Callings are without Repentance, *Rom.* 11. 29.

5. Nor as to the Promiſe, or any thing contained in it; for that is ſure and certain, *Yea* and *Amen*; and this to all the Seed, *Rom.* 4. 16. *Jer.* 31. 2, 3. *Jer.* 32. 40. 2 *Cor.* 1. 20. *Iſa.* 55. 2, 3. The ſure Mercies of *David*, it is in all things well ordered and ſure, 2 *Sam.* 23. 3, 4, 5.

6. Nor as to the Means and Conduit Pipes, for they can be but means, and the way of God's own appointment; and ſuch they are, *Phil.* 3. 11. *Gen.* 18. 18, 19. *Act.* 18. 25, 26. Their end and uſe is the ſame, however as to Matter they varied as it pleaſed the Lord, for external Matter, as to the clearneſs and fulneſs of the diſcovery they were to make, of the things they were to convey. They are but as a Glaſs, 2 *Cor.* 3. 18. *Phil.* 3. 11. Means not Matter. If the Covenant ſhould have been altered or changed, according to the alterations of the external Matter, or the number of the means of conveyance or diſcovery, how often muſt it have been altered and changed? And what then had become of the Souls of God's People? More than Life they did not need, and leſs it was not God's good pleaſure to promiſe at firſt. *They all dyed in Faith*, Heb. 11. 13, 39. *The Matter ſpiritual and internal never was changed*, Joh. 3. 16. Iſa. 55. 3. 2 Sam. 23. 3, 4, 5. Ezek. 16. *It was Life*, 1 Joh. 4. 8, 9. *That we might live through him*, See *Joh.* 3. 16.

7. There was no change of the Seals, as to Signification nor as to Number and Uſe, which was Initiation, Nouriſhment and Confirmation, 1 *Cor.* 10. 1, 2, 3, 4. *Col.* 2. 11, 12. *Heb.* 8. 13, 14, 17. either as to Acceptors or Rejectors.

8. There could be no change made in the Tender and Offer, it being to all the Seed of *Abraham*, and all the Houſe of *Iſrael*, Gen. 17. Mat. 3. 9, 10, 12. Mat. 10. 6, 7. Act. 13. 25, 26, 32, 33. Deut. 29. 10, 11, 12. to 15. Deut. 18. 18, 19. Act. 3. 23.

9. Nor as to the enjoyment of the means, nor the good and Succeſs of it, it being all of Gods choice, *Deut* 10. 15. *Mal.* 1. 1, 2. *Rom.* 11. 6, 7. *Act.* 13. 48. *Joh.* 8. 46, 47, 48.

10. The Subjects of the Offer or Tender, and of the Succeſs alſo could not be altered.

Not as to Number as to the Offer; *For that was every Soul of Iſrael*, Act. 3. 27. nor as to the Number given to Chriſt, *Not one of them was or could be loſt*, See *Rom.* 2. 6. to 12.

2. Nor as to Age; for if every Soul had a Command to come, then the Young as well as the Old, *Deut.* 32. 25. *Act.* 3. 23. were to come. And for the internal good of it, Election hath been accompliſhed upon the Young as well as upon the Old, *Rom.* 9. 10, 11. 1 *Chron.* 28. 5, 6, 7. *Gal.* 4. 28, 29.

3. And the Promiſe was as immediate, expreſs, and as particular to them as to the Adult, and as ſure, *Gen.* 17. 7. *Act.* 2. 38, 39. *Rom.* 4. 16. *Mal.* 4. 6. *Luk.* 1. 16, 17. *Joh.* 3. 5. 8. *Pſal.* 8. 2, 3, 4. *Joel* 2. 28 *Iſa.* 44. 3. And it being given to them to ſuffer as much and as certain as any others; and the firſt of Sufferers after Chriſt's Incarnation, *Phil.* 1. 28. *Mat.* 2. 16, 17, 18, 21.

3. Nor could it be altered with reſpect to the ſpiritual ſtate and condition of the Subjects: Firſt, as to their ſtate in general, of ſtrangedneſs from God, *Gen.* 17. 7. for then, how could they be made his, or he be their God, *Joſh.* 24. 1, 2, 3, 4, 5, 6. *Epheſ.* 2. 12, 13. *Iſa.* 51. 1, 2.

2. Nor as to Guilt; for then they need not the ſame forgiveneſs, *Rom.* 3. 10, to 20.

3. Nor as to Pollution; for then they need not the Fountain to cleanſe them, *Act.* 15. 9. *Heb.* 10. 22. *Ezek.* 16. 8, 9, 10, 12. *and their hearts the ſame*, Jer. 7. 9, 10. Mal. 4. 6. Nor as to Practice and Courſe; for all are diſobedient, and need be turned to one another, and to God, *Mal.* 4. 6. *Luk.* 1. 17. Jer. 31. 17, 18. Jer. 3. 17.

4. Nor as to the not ſtanding in need of the ſame Good, as well as deliverance from the ſame Evil, *Ezek.* 36. 25, 26. *Heb.* 8. Jer. 32. 40. 1 *Cor.* 1. 30, 31. *Chriſt muſt be all in all, to all*, Col. 3. 11. Gal. 3. 27, 28. *Or elſe nothing at all*, Act. 8. 22. 23.

5. Nor could there be any alteration of the qualifications of the Subjects of the Covenant, as to the time of their Initiation, or taking into the viſible Church, he muſt be our, how elſe could he be taken in? Have the Foreskin, how elſe could he be circumciſed? Such as were filthy, how elſe could they be waſhed? Guilty, how elſe could they receive Remiſſion of Sins? And without the Holy Ghoſt, how elſe could they be baptized with the Holy Ghoſt, or receive the Gifts of the Holy Ghoſt? *Mat.* 3. 11. *Acts* 2. 38, 39. *Col.* 2. 11. *Gen.* 17. Without the Name of Father, Son and Holy Ghoſt, how elſe could they be baptized into it? Out of Chriſt, how

elſe could they be baptized into Chriſt? 1 *Cor.* 12. 13. None here in this World, that is of the inviſible Church, but is of the viſible alſo, tho' he may not be of ſuch or ſuch a Congregation, *Act.* 9. 26. And beſides, tho' *John* came to initiate them into the new diſpenſation of Chriſt's Kingdom, yet not into the viſible Church, but to turn them to the Lord to make them of the inviſible Church, that they might not be blown out of the Floor as Chaff, *Mat.* 3, 9, 10, 12.

6. Nor could there be any alteration made of the Subjects, as to any external Actions required of any of the Subjects of the Promiſe, at the time of their partaking of the means, ſo as to render ſome capable and others uncapable, as to any external abilities or wants. For there was nothing required but their coming to it, and their acceptation of it, *Act.* 13. 24. compared with *Deut.* 29, 10, 11, 12, They are charged for Default in nothing elſe, or omiſſion of any thing elſe, *Luke* 7. 30. *John* 1. 11. *John* 3. 19, 20. *Mat.* 23. 36, 37, 38. *Luke* 19. 13, 14. Nor could any action of the Subjects at that time, make any alteration as to the Covenant, or in them that did partake of it; as to viſibility of action, I intend it; for they were viſible Members and Subjects before, and at the time of *John*'s coming and after, till their final rejection after they had rejected and crucified the Lord Jeſus. For any action, as their Confeſſion of their Sins; this muſt be a ſupernatural or a natural Action. If it was a ſupernatural and ſpiritual action, it muſt be from a ſupernatural Principle, and ſo be acceptable to God and Chriſt. And this could make no change upon their ſtate, but declare they were in Chriſt the true Vine, by their Fruit. Nor could this gain a right to the Ordinance, for that they had, both as to that, and all other Priviledges by union with Chriſt, 1 *Cor.* 3. 20, 21, 22. what day they did partake of that Grace, *Epheſ.* 2. 12, 13, 14. Nor could that action of Confeſſion make them meet for the Ordinance, for God judgeth of Men by their hearts; nor be of uſe as to the Ordinance, for the uſe of that was to cleanſe them, as filthy, *Ezek.* 36. 25. And if Actions do give right, then not Qualifications inward. And if any ſay, they do before Men, that would be ſtrange, that one Action before Men, or to one Man, ſhould give a right to all viſible Church-priviledges, and alſo the enjoyment; and that alſo makes divine Ordinances to be at Mans diſpoſe, and not at Gods. If any ſay, They were natural Actions, as of Adult Perſons, and in a ſtate of capacity for the exerciſe of their Reaſon. *Anſwer*, If a natural Action that comes from ſo good a Treaſure as the Heart natural is, can gain a right to, and the enjoyment of ſuch a Goſpel-Ordinance as Baptiſm is; why may it not do every thing elſe, as to ſpiritual external Priviledges? And what need Grace or ſupernatural Endowments at all? And then Men may boaſt by a Law. 3. For Inferences. If the Covenant was not the ſame in *John Baptiſt*'s days, as to the Infant Subjects of it, as it was in the days of *Abraham*; ſo that Infants ſhould not partake of the Adminiſtrations external. 1. Then God muſt repent of his Covenant as to the greateſt number of the Subjects of it, in that Generation, that he had made with *Abraham* and his Seed. 2. As to the moſt Innocent in point of practical Diſobedience. 3. As to the moſt of them that he had put expreſly and particularly in *John*'s Commiſſion. 4. As to them that the Lord Jeſus afterwards preſented as Examples of Humility, and Patterns of Reception of the Kingdom of Heaven to his great Apoſtles; and this not as Birds or other Creatures, but as Subjects receiving the ſame Kingdom, *Mark* 10. 14, 15, 16. 5. As to them that Chriſt declares his Angels did attend, *Heb.* 1. 14. *Mat.* 18. 10, 14. 6. As to them that he commanded ſhould come to him, and bid his Diſciples ſuffer them to come, *Mat.* 10. 13, 14, 15. 7. As to them that he declared the Promiſe did belong to, *Luk.* 3. 6. *Act.* 2. 38, 39. *Joel* 2. 28. *Rom.* 9. 4, 5. 8. As to them that he had ſingled out by a Prediction of their being the firſt of Sufferers for him, *Mat.* 2. 16, 17. 9. As to them that he purpoſed and promiſed to declare his might in, and to make the Agents of his Praiſe in ſpecial, to ſtop the Mouths of the worſt Enemies, *Pſal.* 8. 2, 3. *Mat.* 21. 14, 15. 10. It muſt call in queſtion the admiſſion of *John* the *Baptiſt*, and of Chriſt himſelf, *Luke* 1. 69, 70. *Luke* 2. 22. 11. Then the Godly Seed that God did ſeek, muſt be put an end to in the World, *Mal.* 2. 15. 12. It muſt make the Church of the Jews to be all one as the Heathens, and their admiſſion to be by their perſonal Actions, contrary to *Mat.* 3. 9, 10, 12. 13. Then the Promiſes muſt not be fulfilled that were made to the Fathers, *Rom.* 15. 8. 14. Then *Paul*'s Commiſſion muſt be larger than *John* the *Baptiſts*, Act. 26. 22. and this to the Jews as well as the Gentiles. 15. Then the Commands afterwards declared concerning Children muſt be of Man's Invention, not of God's Inſtitution, *Act.* 2. 38. *Epheſ.* 6. 4, 5. 1 *Tim.* 5. 8.

2. For Inferences from the identity of the Promiſe: But if the Covenant and Promiſe was ſtill the ſame to that People of the Jews, as it was to *Abraham*. 1. Then they muſt be looked upon

as in the ſame capacity as *Abraham* and his ſeed formerly were: And what that was ſee *Ezek.* 16. 2, 3, 4 to 14. *Deut.* 26. 1 to 14. *Rom.* 3. 8 to 19. 4. 18, 19, 2 , 21. *Iſa.* 51. 1, 2, 3. *Joſh.* 24. 1, 2, 3. 2. Then they muſt not bring any more to it than *Abraham* did, or any of his formerly: *He was naked and bare*, Ezek. 16. Hoſ. 2. 2. Rom. 4. 17, 18, 19. 3. Then their way of partaking of it muſt be by reception, and not by doing, *Rom.* 4. 2, 3, 4, 5, 6. *Pſal.* 32. 1, 2. 4. Then the Subjects muſt be the ſame, *Gen.* 17. *Rom.* 15. 8. 5. Then there muſt be no ground for boaſting, *Rom.* 4. 2. 6. Then it muſt be ſure to all the Seed, both as to the Grace and the Means, *Rom.* 4. 16. *Gen.* 17. 7 to 14, 21 22. 7. Then nothing of Endowments or actions muſt qualifie for it, *Ezek.* 37. 3, 4, 5. 1 *Cor.* 4. 7. 27 to 30. 8. Then all muſt be looked upon as wanting the ſame things, *Mal.* 4. 6. *Luke* 1. 17. 4. 18. *Iſa.* 61. 1, 2, 3, 4. 9. Then their being *Abraham's* Seed entituled them to the external means, and not any thing in them, or done by them, *Rom.* 9. 4, 5. 3. 2, 3. *Acts* 13. 25, 26, 32. 10. Then the Infants muſt as certainly be the Subjects of *John's* external Adminiſtrations as the adult, *Gen.* 17. 7 to 14. 1 *Cor.* 10. 1, 2, 3, 4. *Matth.* 3. 9, 10, 12. 11. If the Covenant was the ſame, then the Change of the external means, or way of diſpenſing, could make no alteration of the Subjects to come to it, ſo as that they ſhould be qualified Perſons, for the participation of the means, or the things conveyed by the means. For the thing promiſed was Life, and God to be their God, and remiſſion of Sins and the Gift of the Holy Ghoſt, and turning to the Lord their God, and the Bleſſing that *Abraham* had.

And if they did not need it, they could not receive it, and more they did not want, and leſs God doth not promiſe nor Chriſt purchaſe. Nor were the means appointed for any other end, or can they attain more than bring us to Chriſt, and build up in Chriſt, *Eph.* 4. 10, 11, 12. 5. 25, 26, 27. *Phil.* 3. 11, 12. 2. Another Argument may be drawn from the Promiſe of God, *To turn Parents and Children to the Lord their God*, Mal. 4. 6. Luke 1. 16, 17. It hath been proved before, That Children do contain Infants as well as Children of riper Years; and this muſt be, or elſe the Promiſe of God concerning the Succeſs of *John's* Labours upon Fathers and Children muſt fail. 3. From Baptiſm, being a means that he was to make uſe of to this end, to prepare them for the Lord, *Luke* 1. 17.

That *John* did baptize them, as a means of their turning to the Lord, I prove from *John's* Commiſſion to baptize, *John* 1. 31. *Therefore am I come baptizing with water.* Therefore, wherefore? becauſe Chriſt was to be manifeſt to *Iſrael*, to *baptize with the Holy Ghoſt*, John 1. 32. 33. 2. From *John's* own Words to them, That he *indeed baptized them with water, but he ſhall baptize with the Holy Ghoſt, and with fire.* 3. From *John's* end in baptizing them, which was, *That they might believe in him that was to come*, Acts 19. 4. 4. From the ſucceſs of his baptizing them, which was, *Their preſſing into the Kingdom of God*, Mat. 11, 10, 11. compared with *Luk.* 7. 28, 29.

3. We may have ground to believe that *John* baptized Infants, from the univerſality that he baptized, on the generality or extent of the ſubjects of his Baptiſm: Which was every Tree in that Field, all that had *Abraham* to their Father, all that were to be damned or ſaved, *Mat.* 3. 9, 10, 12. All Fleſh in *Iſrael*; and none were without it, but thoſe that were Rejecters of it, *Luk.* 7. 30. 4. From *John's* allowing them their Priviledges as Children of *Abraham*, and caſting out none that were in that Floor as Members of the Jewiſh Church. He told them that Chriſt would purge his Floor, which ſhewed that he did not, *Matth.* 3. 9, 12. *Rom.* 9. 4, 5. It was theirs as Children of *Abraham*, and he did not deny it to them, *Acts* 26, 5, 6. *Acts* 3. 24, 25.

5. In that it was adminiſtred by *John* to none as any way priviledged more than others of the Houſe of *Iſrael* and Seed of *Abraham*, either as to Age, Sex, State, Qualification, Office, Condition, or Opinion whatſoever, than only as the Stock of *Iſrael* and Seed of *Abraham*, and all *Iſrael*, *Acts* 13. 24. If we read of none, then there was none; but we read of none, *Heb.* 7. 14.

6. In that he fulfilled his courſe, that is, did the Work that God ſent him to do, *Malac.* 4. 6. *Luke* 1. 17. *John* 1. 31. *Acts* 13. 24, 25.

7. In that he declared to them that he did but Baptize them with Water, which was the external means only, and this belonged to all the Seed of *Abraham*, *Gen.* 17. *Deut.* 29. 10, 11, to 16. All of them were Children of the Kingdom, *Matth.* 8. The Chaff as well as the Wheat, *Matth.* 3. 10, 12. *Matth.* 13. *John* 15. 1, 2. 1 *Cor.* 11. 28. *Matth.* 22. 12.

8. In that he preached it, and made tenders of it to all the people of *Iſrael*, which gave them warrant to come, *Acts* 13. 24. When *Moſes* called all *Iſrael*, all were to come, and did come, and all took into Covenant, *Deut.* 29. 10, 11, 12. So *Deut.* 31, 10, 11, 12, 13. compared with *Deut.* 32. 25.

9. In

9. In that he was Christ's Harbenger and Forerunner, and ministred to all that Christ ministred to, which was to the Circumcision, *Rom.* 15.8. compare that with *Acts* 21. 19 to 25.

10. In that he Baptized them that they might believe in Christ, *Acts* 19. 24. Now if this was his declared end in Baptizing, then all must be Baptized that were to believe in Christ, whose duty it was to believe in Christ; and that was the duty of every Soul in *Israel*, *Acts* 3. 23. *Acts* 2.38. They were not Baptized as those that did actually believe in him before: But that they should believe on him; and should he have kept any from it, then he must have discharged all such from that duty.

11. In that the Scripture is universally and totally silent of *John*'s destroying the Church of the *Jews*, or overturning the Covenant of *Abraham*, or excluding the Subjects of the Covenant of *Abraham*, which must all have been done, had any Infants, much more all Infants have been excluded in *Israel*. This would have made him the least in the Kingdom of God, *Matth.* 5. 18, 19. But he expresseth the contrary, that he looked upon them all as Chaff, or Wheat in Christ's Floor, and so Baptized them. And if the Scripture do say nothing of his exclusion of none, we have no ground for Faith to believe he shut out or excluded any, *Heb.* 7.14. *Paul* said nothing, nor believed any thing, but what *Moses* and the Prophets did say should come, *Acts* 26. 22. And what was contained in the Law, *Acts* 24.14. that he believed, and all things of it: And had he not believed all that *Moses* and the Prophets did say should come, and none other than that, how should he have delivered it to others for them to believe it?

12. The Baptizing of Infants, and their being Members in the Gospel-Church, is exemplified and proved by the filling of *John* with the Holy Ghost from his Mother's Womb, *Luke* 1.15. So that neither *John Baptist*, nor any others, could say any thing against Children, being of the Subjects of Christ's Kingdom that he was to set up In the World. Or as to their incapacity to partake either of external Ordinances, or internal Graces, if God please to pour them out, and without his pleasure none could partake of them. In that *John* was capable of receiving as great a measure of the Spirit of God from the Womb, as *Elijah* had, or was capable of partaking of, when he was Adult and at old Age, and in a great and immediate Office; and none can say that *John* attained to *Elias* degree of the Spirit, by his growing up in years: For the express word is, *That he should be filled with the Holy Ghost from his Mother's Womb*; And he could be but filled; and we do not read that he had any more matter or parts added to him as a new Creature: though it be said, *He waxed strong in Spirit*, that respects but his exercise of the same matter and variety of parts: As the strength of the Body doth not consist in any addition of any one Member, or any new matter to it, that constitute any new part, but a degree for the acting and manifestation of the parts. For the Soul was the subject receiving of the Holy Ghost: and that doth not grow: and therefore it was the same Spirit for measure that *Elias* had: for he was now to go before Christ in the Spirit of *Elias*. *Jacob* was beloved of God, and all his Seed had no more; compare *Malac.* 1.1,2. with *Rom.* 9 10,11. *Solomon* was filled with Wisdom when young, 1 *Kings* 3, 12, 28. Being *John* was filled from his Mother's Womb with the Holy Ghost, none could object against Infants, being of that Church where *John* was Minister: and especially when their Names were as express in the Promise as *John*'s, or as the Adult, *Malac.* 4. 5, 6. and they were all as express Children of the Covenant in that Church, as *John* or any others, as to the external means, *Deut.* 29.10,11,12, to 16. *Luke* 1.14,15 16,17. It was foretold of *John*, That he should be filled with the Holy Ghost from his Mother's Womb, and that his Parents should have Joy and Gladness in him, and many should rejoyce at his Birth: And his Mother did bear this Testimony of *John*, that he did leap for Joy, when the Voice of *Mary*'s Salutation sounded in her Ears, *Luke* 1. 44. And this was spoken out with a loud Voice, and not whispered; so that it must of necessity be known among the people, and be remembred by them, when *John* came to his Administrations, and the exercise of his Office. But if any should object and say, that *John Baptist*'s Joy was a Miracle, and so his filling with the Holy Ghost. And so also *David*'s hoping when he hung upon his Mother's Breasts, *Psalm* 22. 9. And *Jacob*'s Act in taking his Brother by the Heel, *Hosea* 12.3. *Answer*, Not so much a Miracle, as that which is affirmed by many, That the Infants at eight Days old could know as much of a Divine Law, and be as able to fulfil that Law as the Condition of a Covenant of Works, and deserve an Inheritance by it in the good Land, as much as *Abraham* when he was above Ninety years old, and a strong Believer. All which they must do, if Circumcision were the Seal of the Covenant of Works. Now was *John*'s Joy such a Miracle;

as the multitudes coming out to him to see, and all of them be converted, and be able to make out their being true Penitents by their confession of Sins: And by this gain a right to, and the actual enjoyment of a right to, and a participation of all Church Priviledges to be had in Gospel-times, and yet hear no one Sermon that we read of preached to them, but the Baptism of Repentance, *Acts* 13.24. *Matth.* 11.7,8,9. *Matth.*3.6,7. And *John*'s Joy was not so much a Miracle as what many affirm of the *Eunuch*, *Acts* 8.34, to 39. That he should hear but one Sermon, that ever we read of, and yet then have saving Faith wrought in his Heart, and he know that he had it, and be able to make it forth by a Confession before *Philip*, as a Judge of it, and this Confession to give him right to partake of the Seal of the Covenant of Grace, and this to become a Rule for all ever after. That none must be Baptized, as some say, or no Adult person, as others say, without a Confession of their Faith. And the Jaylor to hear but one Sermon that ever we read of, and he be Baptized the same Hour of the Night; so that the Sermon and Confession, and all, was not long in the performance, *Acts* 16. 32,33. and yet he must be supposed to make a confession of his Faith, or else his Baptism must be concluded to be irregular, and go for nothing. And the like Miracle must be held about *Lydia*, *Acts* 16. 14,15. Though the Scripture do say nothing of a Confession, yet it must be supposed, because the *Eunuch* did. But we may take notice, That what is said of *John*'s Joy, is not implyed, nor supposed, but expressed and affirmed, and that twice: Once by the Mother that best knew it, and this in a way of praising of God, when she was filled with the Holy Ghost, *Luke* 1, 41. And certainly it is not to be supposed that such an ancient holy Matron as *Elizabeth* was, when filled with the Holy Ghost, should, or did offer to God things untrue, either materially, formally, or subjectively. Thus it is written, whether we believe it or not, she did praise God for it. *John*'s joy in the Womb must be spiritual or carnal, natural or supernatural. If it had a supernatural Revelation for the cause of it, then it must be supernatural. But that it had in *Mary*'s Salutation. 2. If it had a spiritual and supernatural Object, then it must be spiritual, *&c.* But that it had a spiritual and supernatural Object, the Lord Jesus Christ; therefore it must be spiritual. *John* must rejoyce in Christ, as he was to be the Forerunner of Christ, and so rejoyce in his being a Prophet, or rejoyce in Christ as his Saviour. They that are minded to clear up that *John* rejoyced more in his Office, than in Christ as a Saviour, may do it, if they can, and have good thanks for their pains. All supernatural Grace is a Miracle, and above the power of Nature, in whomsoever it is wrought. But the quickening of one dead Soul, or the Spirit of Life entring into, or blowing upon one dead Soul, is no more a Miracle in one than in another, it being in all a new Creation, and a new Birth: And the introduction of a supernatural spiritual Being, and depends upon the same Causes for Infusion and Influence in every thing in all persons, and have a like opposition in every Soul as to habits of Sin and Captivity to the Devil that keeps the House. The Hearts of all being alike by Nature, as to absence of Good, and presence of Evil, *Rom.* 3. 8,9,10,11. *Jer.* 17.9,10. And special Grace hath no more for acceptance or assistance in one than in another. Seeing no unclean thing can bring forth a clean, *&c.* See *Rom.*8.7. 1 *Cor.*2.14. And these things being considered, *John*'s Joy could be no Miracle. For the Influence of Grace for Action must come from the same Causes as the Infusion of the Habits, *Ephes.*4.16. *Phil.*2.13. 1 *Cor.*15.9,10. *Phil.*4.12,13. But how could *John*'s Experience of the Grace of God poured upon him from his Birth, consist with his exclusion of Children and Infants as uncapable, or as not in the Covenant; When God's Grace had been so abundant to him, and done all for him so early and so freely and abundantly? Could he judge all others to be lost, and as uncapable to receive any thing in their Infancy, when he had received so much then himself by Grace; and preached to the people, That God was able of Stones to raise up Children to *Abraham*, *Matth.*3.9. And to judge a Generation of Vipers only capable to receive; and this when their Names were as expres in the Promise as any; and all Infants in *Israel* had God for their God, as to external means, as much as any? *Deut.* 29.10,11,12.

And for the People that had Children and Infants among them, what would they have said? All the Jews having great regard for their Childrens Priviledges; witness that great Assembly called about them, *Act.* 15. And the much Disputings, the Apostles, those great Officers, had about the Priviledges of Children, as of them they believed should be saved by the grace of Christ as well as themselves, *Act.* 15, 9, 10, 11. And see their respect to Children, and their Priviledges, in *Acts* 21. 18, 19, to 25, When the thousands that did believe must have satisfaction of *Paul*, for that they had heard he had diswaded the Jews among the Gentiles, to neglect their Children

Children. And when they had such esteem of their Children, and knew how much *John* had done for him by the grace of God in his Infancy; should he have cast out all Infants as uncapable of any thing of Gospel-priviledges? And that they must not partake of the means by which they might be obliged to go to Christ, and to believe in him, and be by him baptized with the holy Ghost? All must have mourned at the Birth of an Infant, to consider what an undone Creature an Infant was, and how uncapable to receive any help. They must have told *John*, that he would have cast them out too, if they could not have made their Confession, and deserved to have been admitted, if he did require Confession for admittance.

13. It may be confirmed that *John Baptist* did as certainly baptize the Infants as the Adult in *Israel*, from the partiality, diversity and confusion that must have been in *John Baptist*'s Ministry and Administrations, if Infants should have been excluded Baptism. For then, tho' he preached it to all, yet he must administer it only to some, *Act.* 13. 24. And tho' young and old were in his Commission, yet he did admit only the old. And either the Covenant must be regarded or not regarded by him; if it was regarded by him at all, it must be for the Adult only, but not for the Infants. A Generation of Vipers must have their Priviledge, as being in the Covenant; but not the poor Infants, no not one. And if any should be accounted or imagined to be admitted upon the account of their Confession, as true Penitents; how would that consist with his Titles that he gives them, and with his dreadful Threatnings to them, if he esteemed them as true Penitents? *Mat.* 3. 9, 10, 12. And would that consist with his baptizing of them with Water, and promising that Christ should baptize them with the Holy Ghost, and baptizing them to believe in Christ? was this consistent with true Penitency? Could they be true Penitents, and not have the Holy Ghost? And could they Repent, and yet not believe in Christ? And if Infants should have been rejected by him, upon the account of their incapacity, how would that consist with the Doctrin of the Power and Efficacy of the Grace of God, to raise up Children to *Abraham*, of the Stones? It was Power to raise them up, and Grace to make them Children of *Abraham*. What partiality must it have been in him, to admit some to have their Priviledges, as Children of *Abraham*, and to deny others of the Seed of *Abraham*? Mat. 3. 9. And if Baptism was a Sign and Seal of the Covenant of Grace, and especially of the pouring out of the Spirit by Christ, and his baptizing them with the Holy Ghost, then all Infants must for ever be excluded from having any thing of the good, contained in the Covenant, or deliverance from the evil therein contained; or else they must be for ever excluded from the Sign whereby this is signified to them, or of the Seal whereby the certainty of it is assured to them, from the truth and faithfulness of God to perform it to them. All that is contained in the Doctrin of the Gospel must never be represented to them in the Sign, nor never assured to them by the Seal; but all that respects the Adult, must be both signified to them and sealed, tho' they were a Generation of Vipers. This would have made the Promise otherwise to all the Infants of *Abraham*'s Posterity, than it was to *David*'s Posterity; for it was to them in all things well ordered and sure, tho' yet they had little of it, 2 *Sam.* 23. 3, 4, 5. as sure as it was to *David*. But it may be there are some that will say, That that Text speaks of the Promise and Covenant that respects that Kingdom, and his and their being King and Kings. *Answer*, Tho' that be notoriously false, yet that will confirm the Truth pleaded for. For if temporal Things are as sure to the Infant as to the Adult in the Promise, and by the Promise, then much more spiritual and eternal Things; and therefore must be sealed to them: That is, the Infant as well as to the Adult, *Rom.* 4. 16. The Adult must have it sealed and assured to them, that they should have remission of Sins and the Spirit poured out upon them in the way of Repentance, and going to Christ and believing in him; but the Infants Mercies, they must be left at all uncertainties. They that have Faith to believe it, and Conscience to assert such things, may for me. All the means were sent to Fathers and Children, from the same Grace, by the same qualified and constituted Officer, to the same end, to do the same Work for all; and that was to turn their Hearts. He preached it to all, *Act.* 13. 24. And it is as sure a word of Prophesie to all, as to some; or else it must be uncertain, whether any Soul shall be damned or saved, cursed or blessed, to whom it is not sure: And so Hell and Heaven must be prepared for Uncertainties, and the places of any there, *Act.* 1. 25. *Job.* 14. 2. *Heb.* 6. 16, 17, 18. *Mat.* 5. 18, 19. *Heb.* 2. 3. *Mat.* 23. 33.

14. If the being baptized, was a flying from wrath to come, then Infants were, and must be baptized, or else the door of safety was shut against them, *that they should not fly from the Wrath to come*, but they must be exposed to it without all visible hopes of deliverance, or escape from

wrath

wrath to come. But this Baptism, and the being baptized by *John*, was a *flying from Wrath to come*, Luke 3. 6, 7. *John* Baptist must be more cruel to all Infants of the Seed of *Abraham* and Stock of *Israel*, than some of the Egyptians were to their Servants and Cattle, *Exod.* 9. 20, 21. If he or any Parents should have kept from, or not brought Infants to Baptism; and this against a more express and particular Word for them to come, than ever the Egyptians had, *Mal.* 4. 6. *Luke* 1. 17. *Exod.* 9. 19, 20, 21.

15. Another Argument may be from the Lord Jesus dividing all the People into two sorts, them that were baptized by *John*, and them that were not, but rejected Baptism, *Luke* 7. 28, 29, 30. Now if all the People consisted of them that were baptized and justified God, and them that sinned and were nott baptized, but rejected God, in it and his counsel against themselves, then there was no third sort in *Israel*, and of the seed of *Abraham*, that were neither to justifie God in being baptized, nor be condemned, as sinners against their own Souls, in rejecting of it: If none were not baptized but such as rejected it, and sinned in so doing; then there was none that *John* did exclude from it, or deny it to: Nor no Conditions or Acts of Confession required for Baptism, but what all could perform, except they were rejecters of Baptism.

16. From the certain, but strange overthrow that *John* must make of all the express Commands and Appointments of God Almighty in the Church of the Jews, if he should have excluded Children from Baptism; and this when all of them were in full Force, and not one of them put an end to. For their being Members visible by the commanded way of Initiation, *Gen.* 17. *Exod.* 12. 48. The constitution and the separation of the first-born, *Luke* 2. 22. The Covenant, declared by *Moses*, *Deut.* 29. 10, 11, 12. in which the Children a span long were as real Subjects of as the adult, were all to be at the reading of *Moses*'s Song, *Deut.* 31. 10, 11, 12, 13. 32. 25. The godly Seed that God did seek must be all put an end to, *Mal.* 2. 15. it must be all rendered as unlawful and irregular, if Children should have been excluded Baptism, and all their solemn Meetings commanded, where Children were admitted, *Joel* 2. 14 15, 16, 17. And *Ezrah* his proclaiming a Fast to seek God for their good, must be rendred as unlawful, being Subjects that God would cast out, and take only adult confessors of Sins.

17. From the Qualifications of those that were admitted, which were Publicans and Harlots, and a generation of Vipers. Now if Sin have rendred any unmeet for visible publick Ordinances and Priviledges, it is such whose Hands were full of Blood, *Isa.* 1. 12 to 18. And if Reformation was required as a Qualification, then of certainty and necessity Children must be admitted, being there could be nothing laid to their Charges; and it was impossible there should any positive Grace be made known by them that were so rife in Sin: Neither is there any mention made of the Nature or Quality of their Confession, as discovering any true Penitency, whatever Men do imagine.

18. From the universal silence of the People, in saying nothing, nor making any Complaint about the exclusion of their Children from all their great and glorious Priviledges, if they had been excluded. There was a great mourning, and a refusing to be comforted, when *Herod* kill'd but a few of them, though they might every Soul of them be happy, *Matth.* 2. 16 to 22. Did they understand their own Priviledges, and make Confession of their Sins, to partake of it in order to go to Christ, that was now to appear? And was all of them as cruel as the Ostrich, as to the All of their own poor Infants Souls, and not say one Word; that there should be no Voice, nor hearing of one Word of any of them? The Parents made bitter complaints about the wants of the Bodies of their Children, *Nehem.* 5. 1, 2, 3, 4. And was there none that regarded their Souls now?

19. From their then being under an express Command, to present their Children to God in all Divine Worship. And their practice at that day to do it, *Luke* 2. 24. *John* 7. 20, 21, 22. *Gen.* 18. 18, 19. *Luke* 1. 59. *Rom.* 2. 28, 27, 28. *Rom.* 9. 30, 31 10. 2. they made this their righteousness, with the rest of their Observations: And that was a Command for Parents to bring them to *John*, *Mal.* 4. 6. *Luke* 1. 17. how else could they sin that did not come, *Luke* 7. 30. or where else should they have any warrant that did come?

20. The Command of God then, and also still binding Children to obey their Parents, and follow their Examples in the things of God, and the promising of Blessing annexed to it, *Gen.* 18. 18, 19. *Eph.* 6. 1, 2, 3, 4.

21. The respect that the multitude had for their Children in those Days, in what they did, and what they said, *Matth.* 27. 25, 26, 27. The reproach it was to be barren among them, *Luke* 1. 25.

25. their bleſſing the *Wombs that never bear, and the Paps that never gave ſuck*, Luke 23. 29. The Lamentation that was made for *Jairus*'s Daughter, ſhews that there was a reſpect for Children in thoſe Days

22. The great Diſcouragement and Diſſatisfaction that it muſt have been in thoſe days, eſpecially to all godly conſcientious Parents, both with reſpect to their great Pains and godly education of them, and with reſpect alſo to their eternal ſalvation, ſhould all Infants then have been excluded Baptiſm. They looked upon *John* as a Prophet indeed, and Baptiſm was preached to them by him, to be the ſign and obligation of them to believe in the Meſſiah; and ſhould their Children have been excluded, Parents muſt have cried out, Our ſtrength and our hope is periſhed from the Lord, as to all viſible hope and help of means, or any bleſſing upon means for Children, as to this World and another: For if baptiſm be a ſeal upon God's part, or upon the receivers part, it muſt call all into queſtion whether ever one of them have any part or lot in all that is ſpoken or promiſed, 2 *Sam.* 23. 3, 4, 5. This was *David*'s hope and all his Hope and comfort, as to his Children, in a dying hour. And how did it engage him to go in, and ſtay before the Lord, and beg earneſtly of him, that he would ſtabliſh his word and bleſs his houſe, 2 *Sam.* 7. 18, 27. And *John*'s Miniſtry was wonderfully effectual to ſtir up the people, and encourage them to go to God, and not to diſcourage them: And that not for themſelves but for their Children and Servants, *Matth.* 11. 10, 11. 15. 24 to 28. 8. 8, 9, 10. 9. 22, 23. *Jacob*'s life was bound up in the Lad's Life. If the excluſion of Children and Infants that were of the Church of God, from it, would have diſcouraged parents in their going to God, then there was no ſuch excluſion made in *John* Baptiſt's days, *Matth.* 2. 16, 17 to 22. If Children's incluſion in the Promiſe and Favours of God, would draw Parents Hearts after God, then Children were not caſt out, but taken into Church Priviledges in theſe days. But that it doth, 2 *Sam.* 7. 18, 26, 27. *ergo Matth.* 11. 10, 11.

23. This proves the Infants of the ſeed of *Abraham* to be then as certainly baptized as the Adult, in that the Holy Ghoſt doth this witneſs after *John*'s Baptiſm, That it was theirs as well as any ones elſe, of the ſtock of *Iſrael*: And this as they were Iſraelites, *Rom.* 9. 4, 5. who are Iſraelites, to whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law and the Promiſes. If any can exclude Baptiſm from theſe, let them do it, and exclude them alſo from all the reſt. If they will ſay this did not belong to Goſpel-times, let them read the fifth verſe, whoſe are the Fathers, and of whom, as concerning the Fleſh, Chriſt came, who is over all, God bleſſed for ever. If there is any Church Priviledge that any one had not, that was Infant or Adult, of the Seed of *Iſrael*, that is, that had a Father and a Mother that were Iſraelites, according to the Fleſh, then all Iſraelites muſt have it, but all muſt be deprived by the ſame reaſon that any one perſon was deprived; and what was done to any as matter of Wrong, can never be a rule of Right for others: And this was aſſerted of the Jews long after *John* Baptiſt's Days. See alſo *Rom.* 11. 1. 3. 2. *Joh.* 1. 31. *Acts* 13. 46. 3. 25, 26. The whole of the Goſpel is called, *their ſpiritual things*, Rom. 15. 27. Now if it was theirs, and did appertein to them as Iſraelites, then it would have been ſin in *John*, and matter of condemnation to him to have kept any from Baptiſm, much more all Infants: But Chriſt commends *John* and his Miniſtry, as one that was greater than any of the Prophets before him; and as one that came in a way of righteouſneſs, and therefore not in a way of wronging and robbing of them of their Priviledges, and much leſs of Goſpel Ordinances: And therefore the Infants in *Iſrael* were all certainly baptized, *Matth.* 21. 32. *He did his Work*, Acts 13. 25.

24. If *John* ſhould have excluded any, much more all Children, then all in the viſible Church, or of that only Floor that Chriſt was to come to, had not been the Object for Chriſt's Fan. But all that viſible Church are declared by *John* the Baptiſt to be the object of Chriſt's Fan, on all that were in that only Floor that Chriſt was to come to; therefore none, and much leſs all Children were not caſt out by *John* the Baptiſt, *Matth.* 3. 12. *Luke* 3. 16, 17. *John* was but the preparer of the way of Chriſt, to come to them, not the purger out of the Church.

25. From the ſpeedineſs of the Execution to be done upon them, as threatned by *John*; as ſpeedy as the Tree to be cut down, that the Ax is laid to the Root of: And as ſpeedy as the Chaff is to be blown away, when the Fan is in the Hand of the Fanner, *Mat.* 3. 10, 12. So that they muſt be all prepared for Chriſt, and bring forth Fruit, becauſe Chriſt was to come againſt them with ſpeedy and utter Deſtruction. Now ſhould *John* have caſt out all the Infants, they muſt have been caſt out for ever. Becauſe the viſible Church of the Jews were ſpeedily to be deſtroyed: God was ready to come and ſmite them with the Curſe. And therefore *John* was to uſe all

means

means he was sent with, to turn them to the Lord, *Mat.* 4. [illegible] *to be cast into Hell.* Now for *John* to have laid out all the Infants for dead presently, because the Parents must die shortly, would have been a strange way indeed. And [illegible] was to every [illegible] and to all them that should be found by Christ Chaff or Wheat.

26. From the necessity and speediness of all the Prophecies to be fulfilled that respected those days; and they not to have the means much longer, *Isa.* 44. 3. *Joel* 2. 28, 29. *Isa.* 52. 3. *Psal.* 22. 30. *Psal.* 8. 2. 3. Which could never have been fulfilled among them, should *John* have cast out and excluded all Children from Baptism; for the means of preparing them for it had been taken away, *Mat.* 3. 11. *Act.* 1. 5. *Act.* 19. 3, 4. *Isa.* 40. 10, 11, 12. *Psalm* 102. 28. *Isa.* 61. 9. *Isa.* 65. 23.

27. From the knowledge *John* had of the Prophecies, and the regard he had to the fulfilling of them, *John* 1. 23. *Mat.* 3. 2, 3, 4. *Mark* 1. 2, 3. That he regarded the fulfilling of them, see *Mat* 11. 2, 3. *Luk.* 3. 12, 13, 14. *Isa.* 65. 20, 21. *Isa.* 44. 3.

28. In that *John* promised them, That all Flesh should see the salvation of God; and that he made plain and streight the way of the Lord to that end, *Luk.* 3. 4, 5, 6. If Infants and Children are not some of all Flesh, then they must not be under the Power and Government of the Lord Jesus Christ, *John.* 17. 2. Nor must they ever see; that is, enjoy the means of Salvation here, or the matter of Salvation hereafter. And if this be true of all Infants, then the Adult, nor one Adult Person, must see it neither, but that Generation of Adult in *John*'s days. For when any are cast out and excluded, as not being in the Commission for the means, they must be cast out for ever: For who could ever bring them in again? And how then should they have bore a part in the praising of Christ in the Temple? *Mat.* 21. 14, 15. *Luk.* 19. 39, 40. And how then could Christ assert afterwards, that they were of the Kingdom of God?

29. The nature of *John*'s Baptism, as preached by him; *The Baptism of Repentance for remission of Sins*, Mark 1. 5. Now if there were any that might be exempted the duty of Repentance, that Soul might be exempted from Baptism: But all are called to Repentance, now as well as then, *Acts* 2. 38. *Acts* 17. 31. And therefore it was the duty of all to be baptized, by *John*'s Doctrin. If any will imagine it to be meant, of a Baptism of them that had truly repented before, let them prove it and take it: But let them take one Text or two to help them, *Act.* 2. 38, 39, 40, 41. 1 Cor. 10. 1, 2, 3, 4. *Act.* 8. 17, 18, 20, 23.

30. The Apostle *Peter*'s asserting the Promise to be theirs, after *John*'s Baptism? Therefore, surely *John* did not exclude them; and yet the Promise continue to them. Had *Cain* or *Esau* any Promise when cast out? Or the same Promise, and that every way, and in every thing, as any other whatsoever?

31. If *John Baptist* should have excluded Infants, and also any others from Baptism in *Israel*, which he must have done, if he had baptized none but such as could make out their true Penitency, by a verbal Confession; then how could that Promise or Prophesie have been fulfilled, that the Babes and Sucklings were to magnifie the Lord Jesus, and to still the Enemy and Avenger? *Mat.* 21. 14, 15, 16. *Luke* 19. 38, 39. Except any can shew that Persons are as real and as certain Subjects of the Promises of God, when they are excluded and exempted from being of the visible Church of God, as when they were of it, or in it: Or except they can prove that this Promise did belong only to Children, when excluded, and cast out of the Church of God. And how should that Promise be fulfilled, of Christs pouring out his Spirit upon all Flesh? *Joel* 2. 28. Are not Children, when Infants, some of all Flesh? Were the Apostles all Flesh? *Act.* 2. 16, 17. Or are they not Sons and Daughters when in Infancy? And how must all other Promises, that were then in an eminent manner to be fulfilled, that had been long before made? *Isa.* 44. 3. Jer. 31. 27, 31. It was made without limitation either to Adult or Infant: And abundance of other Promises besides these. And above all, how should the Promises made to the Fathers, that Christ should be a Minister of the Circumcision, *Rom.* 15. 8. if Children should then have been excluded by *John* the *Baptist*. The Promises that were then to be fulfilled, must have failed, and have all been made null and void to all *Israel*, excepting only the Generation of Vipers, and Publicans, and Harlots, that could make a verbal Confession. And it must signifie nothing to them too, if they could not have made a Confession; for it was their Confession that gained them their right to partake of Baptism: And this when there is not the least tittle mentioned of the truth of their Confession, as to the quality of it, to signifie or set forth the truth of their Repentance.

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